

5
EASTER NUMBER

MOODY MONTHLY

APRIL, 1939

DR. BOB JONES,

THE INTERNATIONALLY KNOWN EVANGELIST AND THE FOUNDER OF THE BOB JONES COLLEGE OF CLEVELAND, TENNESSEE, SAYS:

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ERNEST D. CHRISTIE
Publication Manager

WILL H. HOUGHTON
Editor

CLARENCE H. BENSON
Associate Editor

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"Let's Go Back
to the Bible"

RADIO RALLIES



featuring
**MOODY
MEN'S OCTET**

Talmage J. Buttikofer
director

Beverly Shea
bass-baritone soloist

Herman Voss
accompanist

and

Dr. Will H. Houghton
president
Moody Bible Institute

MEET THESE FRIENDS YOU'VE HEARD ON THE AIR AT THE FOLLOWING PLACES:

| DATE | CITY AND STATE | TIME | CHURCH AND ADDRESS |
|---------|-------------------------|------------|---|
| April 7 | Detroit, Mich. | 12:00 M. | Olympia, Grand River and McGraw Ave. |
| | | 7:30 P.M. | Olympia, Grand River and McGraw Ave. |
| | 8 Pontiac, Mich. | 7:30 P.M. | First Baptist Church, Saginaw and Oakland Aves. |
| | 9 Lansing, Mich. | 8:00 P.M. | South Baptist Church, South Washington and Moores River Drive |
| | 10 Cleveland, O. | 8:00 P.M. | Hough Avenue Baptist Church, 8273 Hough Ave. |
| | 11 Pittsburgh, Pa. | 8:00 P.M. | Second Presbyterian Church, Eighth and Pennsylvania Sts. |
| | 12 Harrisburg, Pa. | 7:45 P.M. | Otterbein United Brethren in Christ Church, Third and Pepper Sts. |
| | 13 Baltimore, Md. | 7:30 P.M. | University Baptist Church, Charles St. and Greenway |
| | 14 Washington, D. C. | 7:45 P.M. | National Memorial Church, Sixteenth and Columbia Road |
| | 15 Bethlehem, Pa. | 7:45 P.M. | First Baptist Church |
| | 16 Narberth, Pa. | 11:00 A.M. | Narberth Presbyterian Church |
| | 16 Philadelphia, Pa. | 3:00 P.M. | Church of the Open Door—Lulu Temple, N. Broad, near Spring Garden St. |
| | 16 Philadelphia, Pa. | | Bethany Collegiate Presbyterian Church, Bainbridge at Twenty-second St. |
| | 17 Allentown, Pa. | 7:45 P.M. | Trinity Evangelical Congregational Church, Tenth and Chestnut Sts. |
| | 18 Philadelphia, Pa. | 7:45 P.M. | Tenth Presbyterian Church, Seventeenth and Spruce Sts. |
| | 19 Lynbrook, L. I. | 8:00 P.M. | High School Auditorium, Union Ave. near Atlantic Ave. |
| | 20 Montclair, N. J. | 8:00 P.M. | High School Auditorium. |
| | 21 Hackensack, N. J. | 8:00 P.M. | First Baptist Church, Union and Passaic Sts. |
| | 22 Paterson, N. J. | 8:00 P.M. | Madison Avenue Baptist Church, Madison Ave. and Cedar |
| | 23 Brooklyn, N. Y. | 11:00 A.M. | Greenwood Baptist Church, Seventh Ave. and Sixth St. |
| | 23 New York City, N. Y. | 3:00 P.M. | Calvary Baptist Church, 123 W. Fifty-Seventh St. |
| | 23 Yonkers, N. Y. | 7:45 P.M. | Nepperhan Avenue Baptist Church, Nepperhan Ave., and Waverly St. |
| | 24 Bridgeport, Conn. | 7:30 P.M. | First Presbyterian Church, State and Myrtle Ave. |
| | 25 Scranton, Pa. | 8:00 P.M. | Y.M.C.A., Washington Ave. and Mulberry St. |
| | 26 Elmira, N. Y. | 7:30 P.M. | First Baptist Church. |
| | 27 Sayre, Pa. | 7:45 P.M. | First Methodist Church. |
| | 28 Bradford, Pa. | 7:45 P.M. | First Presbyterian Church. |
| | 29 Open date | | |
| | 30 Buffalo, N. Y. | 11:00 A.M. | First Baptist Church, 14 North St. |
| | 30 Buffalo, N. Y. | 3:00 P.M. | Prospect Ave. Baptist Church, Prospect Ave. and Georgia St. |
| | 30 Buffalo, N. Y. | 7:30 P.M. | Churchill Tabernacle, Main and Utica Sts. |
| May 1 | Erie, Pa. | 8:00 P.M. | Bethel Baptist Temple, 26th and Wayne Sts. |

Note To Pastors:

- 1—Kindly announce the appearance of the radio group in your community.
- 2—Seek, if possible, to avoid the scheduling of conflicting services on these dates.
- 3—Will you try to have a large representation from your church at the rally in your area?

MOODY MONTHLY

APRIL, 1939

EDITORIAL NOTES

There is no conflict or even contradiction between the two declarations, "I determined not to know anything among you, save Jesus Christ, and him crucified," and "that I may know him, and the power of his resurrection." Paul was not holding to a crucifix. He was not worshipping a dead Christ. Nor could he merely follow pattern and precept of a man named Jesus who lived a noble life and died a martyr's death. He understood that the death of Christ held values never before seen in all the universe. The cross was in the eternal purpose of God. Christ came for the definite and deliberate purpose of dying on a cross.

But the death of Christ on the cross gains fullest meaning in the light of His resurrection. The cross meant His rejection of men. The resurrection meant His acceptance of God. The cross was apparent defeat. The resurrection was evident victory. In the crucifixion He was lifted by men. In the resurrection He was raised by God.

When it comes to the experience of the Christian, the cross takes care of the past, and the resurrection provides for the present. Every Christian can say, "He died in my place," or in Paul's words, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Thank God for a full and sufficient sacrifice for all our sins. And the resurrection is God's testimony that the offering was accepted and the sacrifice was sufficient.

But is not the resurrection of Christ the promise of a living person to be the life of every person who trusts Him? There is power in the resurrection. No one would doubt that. Power to raise the dead is so great that God reserves it to Himself. Now the glorious fact to which the apostle points is this, that the power revealed in the raising of Christ is released in the life of the Christian. This is not automatic power. If it were, there would be no expression of desire. Paul never expressed the wish to be crucified with Christ. He presents that as an accomplished historical fact, "I am crucified with Christ." In the matter of resurrection power, he speaks not of reckoning but of realizing "that I may know him, and the power of his resurrection."

Who would question the need of divine power? Well, the provision is made. The resources are there. Let us by His grace apprehend that for which we have been apprehended.

Christ died for us.—Romans 5:8
So have many. All those who have paid their lives to the injured laws of their country have died for us; and if we derive not improvement from it, the fault is our own. The world drowned in the deluge perished for us. The Jews whose carcasses fell in the wilderness suffered, as the apostle tells us, as ensamples and admonitions to us. We have buried friends and relations, but
"For us they languish, and for us they die."

That husband of her youth, that wife of his bosom, that child of their love has been removed, to wean the heart from earth, and to show how frail we are.

But are we going to rank the death of Christ with such deaths as these? We would rather class it with that of an apostle, "If I be offered," says Paul to the Philippians, "upon the sacrifice and service of your faith, I joy, and rejoice with you all." This was noble. But was Paul crucified for us?

No! "It is Christ that died." His death is peculiar and pre-eminent, infinitely peculiar and pre-eminent. This was indicated by the prodigies that attended it. Yet on these we shall not enlarge. Neither shall we dwell on the many touching circumstances of His death. Such a tragical representation may be derived from the history as would draw tears from every eye, while the heart may be unaffected with, and the mind even uninformed of, the grand design of His death. The question is, What was this design?

Some tell us that it was to confirm the truth of His doctrine by the testimony of His blood; and to suffer, leaving us an example, that we should follow His steps. And this is true. And we believe it as fully as those who will go no further. But is this the whole or the principal part of the design? We appeal to the Scriptures. There we learn that He died for us as an expiation of our guilt, and to make reconciliation for the sins of the people. There we see that He died for us as a sacrifice, a ransom, a substitute; that He redeemed us from the curse of the law, being made a curse for us; that He once suffered for sins, the just for the unjust, that He might bring us unto God.

Exclude this, and the language of the Bible becomes perfectly embarrassing and unintelligible. Exclude this, and what becomes of the legal sacrifices? They were shadows without a substance; they prefigured nothing. For there is no

relation between them and His death, as He was a martyr and an example; but there is full conformity between them and His death, as He was an atonement. Exclude this, and how are His sufferings to be accounted for at all? For He did not die for the sins of others, and He had none of His own. Where, then, is the God of judgment? That be far from Him to do after this manner; to slay the righteous with the wicked. So far the Jews reasoned well; they rejected Him, for they considered Him stricken, smitten of God, and afflicted. And so He was: but "he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Exclude this, and with what can we meet the conscience burdened with guilt? With what can we answer the inquiry, How shall I come before the Lord? With what can we wipe the tear of godly grief? But we have boldness to enter into the holiest by the blood of Jesus. Surely He hath borne our grief, and carried our sorrow. His death was an offering and a sacrifice to God for a sweet-smelling savor. The all-sufficiency and the acceptableness were evinced by His discharge from the grave, and His being received up into glory. There, within the veil, our hope finds anchorage.

*"Jesus, my great high priest,
Offered His blood, and died;
My guilty conscience seeks
No sacrifice beside.
His powerful blood did once atone,
And now it pleads before the throne."*

Yet even this is not all the design. Christ died for us, not only to reconcile us, but to renovate; not only to justify us, but to sanctify. The one is as necessary to our recovery as the other. And both equally flow from the cross. For He gave Himself for us, that He might redeem us from all iniquity; and purify unto Himself a peculiar people, zealous of good works.

*"Oh, the sweet wonders of that cross
Where God my Saviour groaned and died;
Her noblest life my spirit draws
From His dear wounds and bleeding side."*

—William Jay (1828)

✱ ✱ ✱

There are many new demands for "religion" today. Men are in such desperate straits and religion seems the only rem-

The Road Back

edy untried. How often in recent months, someone in the nation's capital city has suggested a return to religion as a cure-all for national ills!

A new magazine of a religious nature has appeared on the newsstands in New York. The publisher has been a purveyor of the sensational—sometimes of trash. Why this religious twist? Is it not that a discerning publisher anticipates a new interest, and that means a new publishing field?

There should be some encouragement in the new demand. Of course, man needs more than "religion." He needs revelation, and that means Christ. It is time for Christians to pray that the Spirit of God may use the present unsettlement and dissatisfaction to bring the people to the place of revival.

A prominent writer on religious subjects has brought out a list of recommended books. We'll have nothing to say about the books, but there is one paragraph in his circular we would quote:

"The period of criticism is at an end. Whatever may have been the results of criticism as a benefit to mental integrity, other results are now needed, and the whole purpose of the religious literature which I have examined proves to have been constructive. All of the writers are pilgrims on the road back to faith. All of them find that our Lord is the author and finisher of faith. They may express themselves in various manners and may move in different directions, but the convergence is on the center of the great circle of worship and obedience."

The one striking sentence is, "All of the writers are pilgrims on the road back to faith." Presumably then, some of these writers once led away from faith. We are glad they are on the way back, but what of those they led in the wrong direction? And if they once led in the wrong direction, why would any one trust them to lead now? You see, sir, in all this religious business the great need is a "Thus saith the Lord."

* * *

Why would anyone desire a religion of exhortation alone? The ethical religions are packed with sound advice. Of course, Christianity is ethical, but it is first of all powerful. It is dynamic rather than advisory. What it requires

The Gospel of Enablement

it supplies.

An American Indian said, "A missionary came to us and said, 'You shouldn't lie and steal,' and we said, 'We know that.' Another teacher came and said, 'You mustn't get drunk or live unclean lives, and you must be kind to each other.' And we said, 'We know that.' Then someone came to us and said, 'God in the person of His Son came down to die for you to save you from your sins and give deliverance.' We said, 'We didn't know that, but we need that.'"

How frequently we have heard repeated, "The gospel is not good advice, but good news." And thank God, it's true! It comes to poor sin slaves and strikes shackles from the hands. It cancels the past and delivers in the present. All the vilest sinner can ever need is in the gospel of God's grace.

Once in a while, it is entirely true that truth is stranger than fiction. The true story of recent news is this. A young man, holding a certain position in an eastern concern, had occasion to serve patrons of the business, both prominent and poor.

There was one elderly lady of plain and well-worn dress, who seemed to him quite poor, and therefore the young man was inclined to give her extra attention. In the depression he lost his position and thus lost sight of the little old lady.

Now the curtain is dropped and lifted again. Several years have passed. The young man—a few years older—has been going through trying times, no work and debts slowly accumulating. One day he heard a stranger had been at his rooming house looking for him. Another day, the same visitor called but could not find the young man, who was carefully dodging, as he thought, this new bill collector. Still another try of the persistent stranger and the young man was caught—and was given the news that the seedy-looking little lady had died, making him heir to her estate of several hundred thousand dollars! And to think he was running away from his fortune!

But are you doing the same thing? Christ has eternal life as a gift for some unsaved person reading these lines, yet you have tried to run away from Him. Christ has royal riches to bestow upon some Christians who scan this paragraph. They are the riches which come only through identification with a rejected, resurrected Christ. "And joint heirs with Christ; if so be that we suffer with him" (Rom. 8:17). Do not try to run away from your fortune!

* * *

The depth of degradation to which official life in America has fallen, may be seen in the newspaper headlines, "Judge Indicted," "Grand Jury

Indicts Mayor," etc. There isn't much left for a nation when those who are elected to public office betray their trust and use their position to rob and cheat and bribe.

It has long been the suspicion of some people that many of our cities were really ruled by an invisible power. Now the evidence seems quite conclusive that several cities on this continent have a gambling czar just behind the mayor's chair and that czar wields so much power that even judges bow to his will.

There are a score of judges across the continent either under danger or resigning under fire. And if there ever is a change of administration so that some present executives and judges will fall under investigation, our prisons will need enlargement.

A man who betrays his country in time of war dies the death of a traitor. What can be said of the despicable wretch who, elected to law enforcement responsibility and taking oath of office, goes back on his oath and himself becomes a law breaker? If there is any excuse for a firing squad, this is it.

There is no indignation about this condition because there is little public conscience, and that means the moral standard of the individual citizen has fallen to a new low. All the average

man wants is enough gasoline, cocktails, bridge, and movies; the politicians can take the rest. Incidentally, graft and corruption pave the way for the demand for a dictator.

* * *

At this writing, it is planned (D.V.) to take the group of workers heard on "Let's Go Back to the Bible" chain broadcast for a tour of the East in

Good Will April. The tentative plans call for participation in the Good Friday mass meetings

in Detroit, and then into Ohio, Pennsylvania, District of Columbia, Maryland, New Jersey, and New York state. The party will consist of Dr. Will H. Houghton as speaker, and the Moody Male Octette, with Beverly Shea as bass soloist, and Prof. Talmage J. Bittkofer, director. Herman Voss will be the pianist.

Many thousands have written the Institute in response to these programs. This will be a splendid opportunity for new and old friends to meet this group. How can you help? If you have any suggestions, or if you would like a list of places and dates, please address the Extension Department of the Moody Bible Institute. Whether or not this reaches your part of the country, will you not undergird the venture with prayer?

Please turn to the fuller announcement on page 418 of this issue.

* * *

With your help the MOODY MONTHLY could reach a far wider circle of readers. Don't you wish the two series of articles

—the one on Prophecy and the other on Books —could be read by 100,000 families on this continent? Why not? We now have close to 40,000 paid subscribers. With a little real effort on the part of 20 per cent of our present readers, we could reach the mark of 100,000 subscriptions.

For instance, in your community there is a leading citizen who is a nominal Christian. What an influence for Christ he would be if he could be introduced to vital Christianity! The MOODY MONTHLY has been used again and again to lift nominal Christians into realms of reality. Give that prominent citizen an eight months' trial subscription at the special one dollar rate. Don't drop the matter there. Pray for the MONTHLY in that man's life and in all its ministry. May we not have your co-operation in this?

* * *

Oh, yes, we make mistakes! Sometimes they are made in what we put in, sometimes in what we leave out.

In the first page announcement of the Pastors Course at the Moody Bible Institute in our February issue of the MONTHLY, nothing was said of the three years of Greek given these students of the Pastors Course. The ad mentioned English Bible, Christian Education, Systematic Theology, Church History, Missions, Homiletics, Pastoral Theology, Christian Philosophy, and Christian Psychology, but think of leaving out New Testament Greek when we offer splendid instruction —three years of it!

Moody Monthly

"Smitten of God"

By BISHOP WILLIAM CULBERTSON, Philadelphia, Pa.

An Address at the Founder's Week Conference

Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied.—Isaiah 53:10, 11, R. V.

IT is my purpose to speak on the subject of the death of the Lord Jesus Christ. There is no greater impelling motive for Christian service than the Cross of Christ. In the light of His love and grace, how can we refuse to yield unto Him our whole selves?

Have you ever wondered at the simplicity and shortness of the Gospel account of the crucifixion? While large space is devoted to a record of the incidents connected with the cross, the actual account of His death is recorded in five short, stabbing words: "And there they crucified him." The narratives are peculiarly free from harrowing details; there is no word that would indicate the greatness of the physical suffering. These details are left to our own imagination, as we ponder them in the secret place of meditation. Why did the Holy Spirit not speak of these sorrows? There are those who tell us that He would spare us such gruesome thoughts. I think not. I believe that the reason we do not have a fuller account of the actual crucifixion—the driving of the nails, the lifting of the cross, the jarring of the blessed body when the cross dropped into its earthy socket—is that the Holy Spirit had already given that information. For the details of the crucifixion, we must turn to the pages of the Old Testament, to passages like Psalm 22, and Isaiah 53.

Isaiah 53 speaks of Christ. Our Lord applied its verses to Himself (cf. Matt. 8:17). Moreover, there is the clear and explicit statement of Acts 8:32-35. The Ethiopian eunuch was reading from Isaiah 53 when Philip joined himself unto him. And in answer to the eunuch's query as to whom the prophet referred, Philip "preached unto him Jesus."

Now in the fourth verse of Isaiah 53 the prophet speaks of Christ as "smitten of God." His exact words are: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." The prophet identifies himself with the people of Israel and says, "We did esteem him . . . smitten of God." Unquestionably, there were those who believed that the Lord must have done that which was heinous, to have been so visited in judgment—"but he was wounded for our transgressions"! Yet this statement that He was smitten of God is true. He was not smitten of God for His own sins, however. But He was smitten of God for our sins!

"Yet it pleased Jehovah to bruise him" (Isa. 53:10). Does that statement seem



Bishop William Culbertson

strange? Do you believe that the Father found pleasure in causing His Son to bear the judgment of a holy God against sin—that the Father delighted in the actual death of Christ? I think not. I would remind you that while the Father did not die upon the cross, yet He did pay a great price—He gave His only begotten Son. And I believe there was a heart that was broken in heaven when the Son died upon earth. The Father had to see the brightness of His glory, the object of His tender love, the sunshine of His smile in the throes of death. Indeed, He had to withdraw His favor, to cease His fellowship, when Christ became that which He was not, that we might become what we are not.

But does not this tenth verse say the Father was pleased? Well, our translations say so; and they are not incorrect, since the Hebrew word may be so rendered. But it may also be translated "to will, to purpose." Rotherham translates the passage: "Yet Yahweh purposed to bruise him." This bruising was in the plan of God. Did not our Lord affirm, "The cup which my Father hath given me, shall I not drink it?" He steadfastly set His face toward Jerusalem; with sure step He trod toward the hour that was to come. How wonderful! Salvation is not the afterthought of God, it is His forethought. Our God was not found at a disadvantage when sin entered the world. He had the plan for redemption made before the foundation of the world. How glad I am that I have a God like that!

It was the purpose of Jehovah to bruise Him. The word translated "bruised" means "broken in pieces, crushed." Jehovah crushed Him! I think of this word in connection with our Lord's spiritual

suffering for sin. His spirit was made an offering for sin. Yes, He was made sin for us! Therefore, the holy God, who cannot brook the presence of sin, who cannot countenance iniquity, caused His holy wrath to be poured out upon this Son of His love—and the Son was crushed.

Our Lord did not die as a martyr. I speak reverently, if He died merely as a martyr, some of His followers approached their end in braver and more courageous fashion than He. Ah, no! He died, not to show us how to die, but as the Lamb of God who bore our sins in His own body on the tree. The flood tide of God's wrath rolled over His precious head. Into the yawning jaws of hell He entered, for He was separated from the fellowship of His Father. His orphan cry, "My God, my God, why hast thou forsaken me?" indicated the tremendous price which He paid for our redemption. Beloved, let us be still and wonder and weep.

It was the purpose of Jehovah to put Him to grief. The word translated "to put to grief" means "to rub smooth, to be weak or sick." It was the purpose of the Father to make Him sick! I think that this word refers to His physical sufferings. He bore our sin; He bore the results of sin. His spotless, unblemished body became sick! His sufferings on the cross are thus described.

I do not have very much sympathy with the pictures which artists have painted of the Lord. Usually, they present a weakly, emaciated being, quite effeminate in appearance. While I believe that the Lord probably looked far older than His years—so great was His sympathy with the world of men—there is no question in my mind but that His body was a perfect body. He did not know sin! None of the ravages of sin could take their toll from His body. But on the cross that perfect body became sick. It was marred (Isa. 52:14, A.S.V.), crushed, weakened, made sick.

So does the prophet describe the actual crucifixion, and I would remind you of it now. Beloved, we ought no longer glibly to recite, "Christ died for our sins." May that clause become pregnant with meaning, fraught with something of its actual connotation.

"When thou shalt make his soul an offering for sin" is the part of the text in which we are interested now. His soul was made an offering for sin. This statement takes us back to the sin-offering of the Old Testament. Those sacrifices, which could never take away sin, pointed forward to the Lamb of God which taketh

away the sin of the world. You are familiar with the fact that there was such complete identification of sin with the sin-offering that the same Hebrew word denotes both. Thus we read in the New Testament, "Him who knew no sin he made to be sin on our behalf" (II Cor. 5:21, R.V.). The Lord Jesus Christ, the mighty God, the everlasting Creator, the Son of the living God, became sin. What He was not, that He became! And He became sin that we might be made the righteousness of God in Him. No wonder the sun hid its face! No marvel the flinty rocks quaked and groaned! No surprise that the inky clouds reached down their fingers to hide the scene!

SINCE the Lord Jesus has been bruised, and put to grief, and has been made an offering for sin, He has been given certain satisfactions.

"When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied." No less than five facts are here indicated. The Lord Jesus shall (1) see His seed, (2) prolong His days, (3) prosper the pleasure (purpose) of Jehovah, (4) see the travail of His soul, and (5) be satisfied.

I believe that when the Lord Jesus was upon the cross it was given Him to see the myriad souls that should come unto God by Him. "He shall see his seed." On one occasion He prayed for all the saints of all the coming ages (John 17:20). Here He saw them all. The death of Christ has been spurned by many, but it must be effective in some—there must be a seed. I like to think that looking down the corridors of time, He saw me! Before I was, ere ever one thing had been chronicled on earth about me, He saw me and knew all about me (cf. Ps. 139:16).

Further, "he shall prolong his days." Calvary is not the end. The grave of Joseph of Arimathea is not the conclusion. There dawned the first Lord's Day, the day of resurrection. He was dead; but He is alive forevermore! He ever liveth to make intercession for those who come unto God by Him.

Furthermore, the pleasure of Jehovah prospered in His hand. The word "pleasure" is our word "purpose." God's sovereign and blessed will was accomplished by Him. With upraised head, the Lord prayed ere He left this earth, "I glorified thee on the earth, having accomplished the work which thou hast given me to do" (John 17:4, R.V.).

Again, He saw the travail of His soul. How dear to the heart of the Shepherd are His sheep. The Spirit of God speaks once of the resurrection, once of the secured purpose of God, but He will speak twice of God's children. Twice does He tell us that the Lord Jesus saw His seed. We have been born into the family of God by the Spirit through the Word, but it is the cross which makes it possible.

Finally, He was satisfied; satisfied, though He paid so much. None of us shall ever know how deep were the waters through which He passed; but He was satisfied. One look at those whom He has

redeemed, and He is satisfied! How greatly He loves us! How wonderful our position in Christ! Once we were unlovely, now we are made lovely in Him. All His beauties, all His excellencies, all His virtues are mine; for I am in Him, and He is in me!

But we must return to a former part of the verse. We have been speaking of the cross as the purpose of the Father. It was. But there is a most interesting word here. Notice the change of the person of the pronoun in the reading of the text, "When thou shalt make his soul an offering for sin." Have you made His sacrifice an offering for your sin? By faith, have you appropriated the salvation which He offers through His blood-shedding? Have you satisfied Him?

Beloved in Christ Jesus, I am sure that you are satisfied with Him, and I am sure that He is satisfied with your righteousness before God; I trust that He may be satisfied with your walk. Child of God, do you love Him tonight? If you love Him, then you will do what He wants you to do. You do love Him. But how much do you love Him? Is He really and actually your Lord?

I REMEMBER hearing a story about a certain great Scotch preacher. There was a young lady in his congrega-

tion who wanted to see him about a spiritual problem. A time was arranged, and she presented herself. At his request she unburdened her heart. The conversation ran something like this:

"Well, Margaret, what is your difficulty?"

"Pastor, I really should like to surrender my life to the Lord Jesus Christ."

"Well, Margaret, why don't you?"

"There are just two things that stand in the way, pastor."

"And what are they?"

"Now you know that I am an accomplished pianist, and have had the privilege of playing on the concert stage here in Edinburgh. I am just afraid that if I surrender to the Lord, He will ask me to give this up."

"Is that all?"

"No, there is one thing more. If I yield my life to the Lord, I am afraid that He will tell me I am needed in India as a foreign missionary; and I do not want to go."

"Is that all, Margaret?"

"That's all."

THE pastor then asked her to turn to Acts 10:14. He selected just three words out of the verse, "Not so, Lord." He explained that this was a contradiction in terms. If Christ was Peter's Lord, then Peter had no right to say, "Not so"; and if Peter had the right to say, "Not so," then Christ was not his Lord. The girl saw this. The pastor then wrote the three words on a piece of paper. Margaret had to make her choice. Either "Not so" must be crossed out, or "Lord" must be crossed out.

The pastor left the room, so the story goes. In a few minutes he slipped back. Margaret's head was on her arm, and she was sobbing softly. The pastor glanced over her shoulder. The piece of paper read, "Not so, Lord."

Would that we were all Christians with one word vocabularies; and that one word was "Lord"!

You love Him. Is He Lord? I beseech you, by the love of Christ, to present yourselves in utter abandonment to His will and purpose.

PRAYER

Prayer is so simple,
It is like quietly opening a door
And slipping into the very presence of
God,
There in the stillness
To listen for His voice,
Perhaps to petition,
Or only to listen;
It matters not;
Just to be there,
In His presence,
Is prayer!

—Author Unknown.

"My brother-in-law, Mr. E. O. M., who had never belonged to the church, was converted and saved during the winter and says, 'I got to reading the MOODY MONTHLY and it set me thinking. I began reading my Bible and am now saved and happy.' It is a good testimony for God and your MOODY MONTHLY, is it not?"—Mrs. E. V. S.

Mary Magdalene

By G. M. MYERS, D.D., Chicago, Ill.

She stood at the door of the open tomb,
With saddened heart and eyes of tears;
Her soul was stirred with gravest fears,
Lest they had taken her Lord away
E'er streaks of dawn dispelled the gloom
Of midnight darkness, to display
The glory of the Easter morn—
To banish from her heart, forlorn,
Its load of sorrow and dismay.
Her heart, again, might overflow
With gladness, for her Lord would know,
That though her heart had been impaled
When He upon the cross was nailed,
Her love for Him had never failed.

The angel said, "He is not here;
Why weepest thou? O woman, speak;
The Lord is risen, why do you seek
To find the living among the dead?
Come, see the place, allay your fear";
For fear held sway; faith almost failed.
Yet she refused to doubt a word,
Because an angel's voice was heard.
Withal, how could its word be true?
For how could He thus crucified,
Be raised again and glorified?
But when the Saviour spoke her name,
Her soul, rejoicing and aflame,
Dismissed all doubt; He was the same!

The Olivet Discourse*

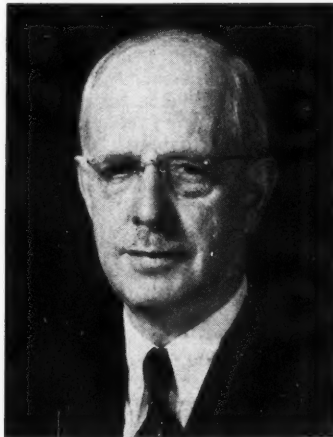
By REV. LEWIS SPERRY CHAFER, D.D., Dallas, Tex.

OF the three recorded major discourses of Christ, the Sermon on the Mount (Matt. 5:1-7:29) concerns Israel as to entrance into, and the conditions obtaining in, her future kingdom. The upper room discourse (John 13:1-17:26) concerns the saved of this age as to their glorious relation to Christ, and their privileges in service for Him. The Olivet discourse concerns Israel as to her afflictions and judgments at the end of the age, the second advent, and the judgment of nations. The Olivet discourse, the subject of this study, will be found in Matthew 24:4-25:46; Mark 13:5-37; Luke 21:8-36. The Matthew account, in the main, is to be followed here.

After having denounced the hypocrites of the Jewish leaders (Matt. 23:1-33), Christ predicts their outrages against His witnesses (Matt. 23:35, 36), and the judgments which were to fall on that generation for the age-long sins of the nation (Matt. 23:36)—as they fell in connection with the destruction of Jerusalem in the year A.D. 70. The introduction or setting of the Olivet discourse is presented in Matthew 23:37-24:3. In this context Christ utters His lament over Jerusalem and asserts that He had often been willing to gather Israel, but they "would not." The gathering referred to is that foretold by prophets of old and by Christ Himself (Deut. 30:3; Matt. 24:31). Their refusal leads to the desolation of Israel's house, which desolation continues "until" the Lord comes again (note two other *untils* for Israel, Luke 21:24; Rom. 11:25).

This discourse is Christ's answer to three questions which His disciples propounded (Matt. 24:3). The answer to the first question, as to the ruin of the temple, anticipated the destruction of Jerusalem (cf. Matt. 23:36). This answer is not reported by Matthew, but is reported by Luke (21:20-24), which portion of Scripture should be read before entering upon the answers to the two remaining questions. The answers to the second and third questions, as given by Matthew, occur in reverse order, namely, (a) What shall be the sign of the end of the age? (b) What shall be the sign of Thy coming? At verse 4 the discourse begins. Its sections will be indicated, but space does not permit the reproduction of the text in full. Each section may well be read both before and after the notes are pursued.

Matthew 24:4-8. These five verses form a brief preliminary summarization of the present age and serve as a preparation for Christ's word regarding that which follows. It is true that the seventy weeks of Daniel 9:24-27, which are computed to be 490 years, may be the age in view. If so, the seventieth week, or last seven years, yet to run—which is the time when



By Dr. Lewis Sperry Chafer

the sign does appear—is related not to the present age, but to that which was then in force when Christ was speaking. The present age, however, is characterized by "wars and rumors of war." The words, "but the end is not yet," no doubt mean that wars and that which is added—nation arising against nation, kingdom against kingdom, famines, pestilences, and earthquakes in divers places—are not to be deemed the *sign* of the end of the age. Many have looked upon these as signs in spite of the assurance from Christ that they are not the *sign*. They are rather, Christ declares, the beginnings of sorrow, or travail, which, though increasing to the end, is to be distinguished from the excruciating pain of the birth itself. The birth is none other than the Great Tribulation (cf. Matt. 24:21, 22).

Matthew 24:9-14. At this point the time element is changed. Verses 4-8 describe what is true throughout this age, and, indeed, has been perfectly fulfilled to the present time. The opening word of verse 9, "then," serves to move all that follows into the yet future time of unprecedented anguish. The text is clear. Israel alone is in view, as she is throughout this discourse. Israel alone is "hated of all nations," is subject to false prophets, and she, by enduring to the end of that time, shall be saved out of her trials (cf. Jer. 30:7; Dan. 12:1).

VERSE 13 has no bearing on the enduring character of present salvation by grace alone. Similarly, verse 14 is restricted to the time indicated in the context. Proclaiming the gospel of the kingdom is the heralding of the return of the King, as He was announced at His first advent and before His rejection (cf. Matt. 3:1-3; 4:17; 10:5-7). Such a publication will go forth and probably by those foreseen in Revelation 7:1-8. The

inhabited earth is the field of that preaching. When this discourse was recorded, the word "world" included what was then the Roman sphere of authority. The passage fails to promise a converted world in any age. Following, or in the midst of the witness, the *end* is said to come; but not the end of the world, rather, the end of the age, and this prepares for the sign about which the disciples made inquiry.

MATTHEW 24:15-28. The description of the Great Tribulation continues. Verse 15 discloses the sign, which sign is the appearing of the "man of sin" in the temple or tabernacle which is yet to be built by the Jews. The appearing of this person, with his blasphemous assumption that he is God, occupies a major place in all prophecy (cf. Ezek. 28:1-10; Dan. 9:26, 27; II Thess. 2:3, 4; Rev. 13:5, 6). Upon the appearing of this sign, the Jews, according to the verses which follow, are instructed to escape to such shelter as they may find. Mention of the Sabbath at this point is most significant, indicating that the age of the new creation and its specific Lord's Day has passed.

Important demonstration is given here of the truth that the Church will not experience the Tribulation. A most misleading statement has recently gone forth which avers that this Tribulation is not as distressing as some teachers declare. Yet what more superlative language is possible than that employed by Christ (Matt. 24:21, 22; cf. Dan. 12:1)? This description of the Great Tribulation is followed by instructions and warnings which have to do with false Christs, their identification, and the precise manner in which the true Christ will come. Verse 28 foresees in the briefest intimation the carnage of war at that time, which is more fully described in Revelation 19:17-21 (cf. Zech. 14:1-3; Rev. 16:13-16).

MATTHEW 24:29-31. At this point the time element appears again. The phrase, "immediately after the tribulation of those days," determines much as to the order of events. There will be convulsions in nature, the appearing of the sign of the Son of man, His glorious advent, and the regathering of Israel. These brief references to such stupendous events serve to conduct this discourse to one of its major conclusions. The description of the sign is not given. The tribes which mourn are those of Israel since the term "tribes" in the Bible, is used only of Israel. They are mourning in their afflictions when their King appears (cf. Isa. 61:1-3; Matt. 23:39). Israel's regathering is declared to be by angelic ministration. That this regathering is miraculous

*Fourth in the series of prophetic articles.

is elsewhere stated (Isa. 60:8-12; Jer. 23:5-8), and is always associated with the glorious return of Christ (Deut. 30:3-5; Isa. 11:11, 12; Ezek. 37:21-25). That which follows in this discourse is a more detailed account of the events succeeding Christ's advent, with specific reference both to Israel and her judgments (Matt. 24:33-25:30), and to the judgment of nations with respect to their relation to Israel (Matt. 25:31-46). The subdivisions of the section related to Israel are as follows:

MATTHEW 24:32-35. Having answered the questions with which this discourse began, the Lord now utters warnings and appeals to the nation, and declares predictions as to events following His return in power and great glory. It is reasonable to suppose that the words of this discourse will become of priceless import to His elect people in the day when all this is fulfilled. The events described thus far in this discourse serve to forecast the oncoming national experience of Israel, as the budding of a fig tree forecasts the advent of summer. The phrase, "it is near, even at the doors," is seen, in the context which follows, to refer to "the coming of the Son of man," as described in verse 27. It is revealed that the nation (note the racial meaning of "generation" in v. 34; cf. Matt. 1:1) will be divinely preserved to this consummation (cf. Jer. 31:35-37; Isa. 54:9, 10). In His covenant dealings with Israel, Jehovah's oath can never be broken (Matt. 24:35; Rom. 11:26-29).

Matthew 24:36-25:13. This extended section presents but one theme, which is an injunction expressed in the one word "watch"; the truth thus impressed being that the time of the coming of Christ is to be unexpected. This entire portion should be read with this one thought in mind. It is true that the coming of Christ for His Church (I Thess. 4:13-17) will be unexpected as to the precise time, and the saints of this age are appointed to "wait for the Son from heaven" (I Thess. 1:10); but this similarity as to unexpectedness does not constitute the two events to be the same. Twenty-nine verses in succession bear with unusual emphasis on the injunction to Israel to *watch*, for they will not know "the day nor the hour wherein the Son of man cometh" (Matt. 24:36; 25:13). Watching evidently consists in being prepared for the great event (cf. Matt. 24:42, 44; 25:13). The "wise servant" (Matt. 24:45) and "wise virgins" (Matt. 25:4) are Christ's own illustrations; the one of faithful achievement, and the other of spiritual realities which are suggested by oil as an emblem of the Holy Spirit (on the word "wise," cf. Prov. 11:30; Dan. 12:3).

Even the angels do not know the day or the hour when the Lord returns (Matt. 24:36). Mark adds, that the Son of man does not know (Mark 13:32), which, necessarily, refers to limitations inseparable from His humanity. Reference to the days of Noah (Matt. 24:37-39) contains no intimation that those days were evil, or that the days of the Lord's coming will be evil. Other Scriptures assert

that evil characterizes both periods; but here reference is made only to the *unexpectedness* of the flood. It is to be thus when Christ returns. By two verses (Matt. 24:40, 41) it is disclosed that judgments upon Israel will follow Messiah's return. The rapture of the Church (I Thess. 4:16-18) is not now in view, for those taken then shall go into blessing and those left—the unregenerate—shall remain for judgments. Here it is the reverse; those taken are taken in judgment—the unqualified in Israel—while those left enter the earthly kingdom (cf. Matt. 24:45-51). The purport of Matthew 24:43-51 is to impress yet again the importance of preparedness. The doom of the unprepared among Israel is vividly set forth in verse 51, and here, as throughout this discourse, the element of *merit* is the basis of all that is determined.

It is when, and as, the servants are thus judged that the kingdom of heaven shall be likened unto ten virgins. The closest connection obtains between Matthew 24:51 and 25:1. Perhaps no Scripture has been more misinterpreted than Matthew 25:1-13. When applied to Christians, it has been made to represent a supposed difference between the spiritual and the unspiritual. When arrogated by the cults of the day, it is made to represent those who adhere to a certain cult, on the one hand, and those, on the other hand, who do not. The context bears but one interpretation. Certainly, neither Christians nor Gentiles are introduced here; the specific people being addressed is unchanged. It was Israel in all preceding situations, and it is Israel here. The testimony of the Bible is that Israel will be judged when her Messiah returns. Especial attention should be given to Ezekiel 20:33-44. To this may be added the fact that the King does not judge nations until later (Matt. 25:31-46). That it is Israel who is in view, is thus determined by a process of elimination. If it is not a judgment of Christians who then are returning with the King as His bride, and if it is not the Gentiles whose judgments follow in point of time, it must be Israel; and this the continuity of the text also demands. Older manuscripts add at the end of Matthew 25:1 the words "and the bride." This is in harmony with a parallel passage in Luke 12:35, 36.

THE scene is that of the returning King accompanied by His bride, coming from heaven where the marriage supper of the Lamb has been celebrated. The truth and order of events presented in Revelation 19:7-16 is conclusive as to what is in view in Matthew 25:1. Similarly, Matthew 25:10 when translated as in the Revised Version and all corrected texts, asserts that the Lord when He returns to earth enters not the marriage, but the *marriage feast*—the reception event on earth and in the palace of the King. Psalm 45:8-15 is a picture of the gathering in the "ivory palaces." Among those present is the queen at the right hand of the King. Verses 10 and 11 of this psalm record instructions to the queen. Verses 13-15 describe the queen's garments, and reveal that she will be at-

tended by virgins. It is there stated that the virgins shall enter the King's palace. Evidently, the virgins are not the bride, nor could the sentence of Matthew 25:12 to be pronounced by Christ, ever be addressed to the least of the saints who have been saved through His blood.

MATTHEW 25:14-30. Again the same situation, or the ground and fact of Israel's judgments, is likened to a man traveling into a far country, who called his own servants and delivered unto them his goods (the words "the kingdom of heaven" of the Authorized Version being supplied). To these he gave talents—to some five, to some two, and to some one. Their disposition of these talents becomes the meritorious basis of their judgments when "after a long time" the man returns. The decision (vv. 28-30) is wholly a recognition of personal worthiness, or the absence of it, and offers no mercy or grace toward the undeserving. This entire procedure is far removed from that relation which saves into heaven's perfection even the chief of sinners, and on no other human condition than faith in a crucified and risen Saviour.

The judgment of Israel must include all their generations. It occurs after their resurrection, which, according to Daniel 12:1-3, is at the time of the Tribulation. It is then that those who have done "good" and those that have done "evil" shall be separated. It is then, also, that the good shall be rewarded. It is written of their rewards: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:1-3). Though rewards are promised to Christians (I Cor. 3:9-15; II Cor. 5:10), this passage (Dan. 12:1-3) is identified in the text as referring only to Daniel's people—the Jews.

Matthew 25:31-46. Though the scene now changes from Israel's judgments to that of the Gentile nations, the address still concerns Israel primarily, to whom Christ is speaking; for, as prophecy has anticipated, some Gentiles shall enter the kingdom on earth along with Israel (Isa. 60:3, 5, 12, 14, 16; 62:2; Acts 15:16, 17). By every covenant and promise the kingdom belongs to Israel, and only such Gentiles shall enter that kingdom as have served Israel (Matt 25:40), or *will* serve Israel (Isa. 60:12).

THE judgment of the nations, like that of Israel, takes place "when the Son of man shall come in his glory" (Matt. 25:31; cf. Matt. 24:29-31). In like manner, the ground of Gentile judgment, like that of Israel, is meritorious. It is determined by what they "did" or "did not," and with no reference to faith or divine grace. The "sheep" and the "goats" alike are wholly unaware of having acted either one way or the other, which disclosure accentuates the truth that nations recognize nothing of Israel's sovereign divine election and determined destiny; neither do they heed the Scriptures in which Jehovah says of Israel, "I

(Continued on page 447)

The Approach to the Empty Tomb

John 20:3-10; Luke 24:12

By Rev. F. E. ROBINSON, Akron, N.Y.

THE argument of the empty tomb is the strongest and most convincing that was ever put into the mouth of Christendom. Christianity exists today, after nearly two thousand years, simply because of the risen Christ. Had the fact of His resurrection not been irrefutably and tangibly established, it is out of the question to believe that the followers of Jesus would have sought to perpetuate His name, or would have died so gladly for His cause. Therefore, if we approach His tomb as seekers for truth, in the same manner as did Peter and John, and follow the suggestions found in the narrative, we shall not be left unconvinced or in doubt as to this great Easter fact.

First, we notice that Peter and John approached the tomb *earnestly*. It is said that "they both ran together" (John 20:4). This was also characteristic of the rich young man (Mark 10:17) whom Jesus loved and commended for his apparent sincerity, as he "came running" in his quest for eternal life. This is very refreshing in view of the irreverent flippancy regarding spiritual things in the world today, which is the principal cause of all the blindness and unbelief. Jesus declared, "If any man will do his will, he shall know" (John 7:17). Earnest seeking always is rewarded by a knowledge of the truth.

Many so-called modern scholars today make jest of the miraculous events in the Bible. They approach the Word of God with a sneer, and search not for truth, but for error. They delight in what they term the "discrepancies of the Bible." And so God hides the truth from them. There is no "running" or "panting" after the truth; consequently their vision is obscured through unbelief, and they remain "blind leaders of the blind" and "both fall into the ditch together."

The next thing we notice in the narrative is that the disciples not only came running, but they "stooped down." They bowed themselves before the divine, supernatural manifestation of God's power. This is the right manner of approach and is pleasing to God. Reverence and humility never fail of their reward. The apostle Paul realized this, and bowed his knees unto the Father of our Lord Jesus Christ (Eph. 3:14). We can readily see, therefore, that *humility* is the second step in the approach to the tomb. "Peter . . . stooping down . . . beheld." What he saw that day revolu-

tionized his whole life and made him the fiery, fearless, and faithful exponent of resurrection glory. "This Jesus hath God raised up, whereof we all are witnesses" (Acts 2:32), was his message to the multitudes from that day to the end of his life.

PETER knew what he was talking about and was not afraid or ashamed to proclaim it. But how could any sane man have gone forth to advocate a dead, disintegrated, and silent impostor, who spoke words that were utterly false and who made claims that he could not fulfill? "Destroy this body," Jesus told His disciples, "and I will raise it up again on the third day." When Peter saw the "linen clothes lying," he knew immediately that Jesus had spoken the truth regarding His ability to rise from the dead. The angels also attested the truth when they said, "He is not here, but is risen: remember how he spake unto you when he was yet in Galilee. . . . And they remembered his words" (Luke 24:6, 8).

What Peter and John saw was most startling. The Roman seal had been

broken. The stone had been rolled away. The tomb was empty except for the linen clothes lying by themselves, and the napkin in its respective place, "where the body of Jesus had lain." All was in perfect order. There was no sign of a hurried, ghoulis robbery, or a hasty departure. Peace and quietness reigned in the tomb. Joy emanated from its somber walls and new hope sprang out of the darkness. Hallelujah!

Now all this was most convincing, for the following reasons. Hurl them in the teeth of the infidel and the skeptic!

The first reason. The Roman seal was broken. Who would have dared to do such a thing? The penalty was death. The chief priests did not attempt to bribe the guards before the resurrection. They would not have accepted the offer, for the risk was too great. Life is sweeter than money. "Everything will a man give for his life."

AND then, to acknowledge that they were asleep at their post—never! To admit that the disciples came and stole the body from beneath their very noses as they slumbered—worse yet! To what lengths the enemies of Jesus will go in order to justify their hatred and unbelief!

It was not the disciples who took that precious body out of the tomb, but the heavenly Father who showed His approval of the atoning work of His beloved Son on the cross, by raising Him from the dead. Hallelujah! "Christ is risen. Come see the place where he lay."

The second reason. "Say ye," said the chief priests to the guards, "His disciples came by night, and stole him away while we slept" (Matt. 28:13). Ridiculous! Insane! Imagine the disciples rejoicing with "joy unspeakable and full of glory," and going forth to testify and to suffer and die for one whom they knew they had stolen and hidden away. Imagine them giving their lives to perpetuate a lie and a hoax! It is unthinkable. Through superstition or ignorance, such a thing might be possible, but under these circumstances it is beyond all reason. No! The disciples knew that He was alive. "To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:3). "After that he

(Continued on page 447)

Holy Week Meditations in Verse



The Present Reality of the Cross

By DR. MAX I. REICH, Chicago, Ill.

More than a thousand miles may stretch
Between us and where Jesus died;
And yet methinks my very eyes
Have looked upon Him crucified!

Well nigh two thousand years ago
Our Lord on Calvary was slain;
But all the great things then secured
Until this very hour remain.

Not far away, not long ago!
To me, this day, that cross is real;
The story of redeeming love
Still grips my heart with its appeal.

That sacred past still lives today;
My eyes meet eyes of suffering love;
And as those eyes look into mine,
The power of that love I prove.

"I Thirst"

By HELEN MILLER LEHMAN, Santa Rosa, Calif.

In agony of body and of soul
Christ paid the frightful sacrificial toll
Demanded of the Son of God. He died
That generations might be justified
And cleansed from sin.

Although reviled, accursed,
His words shall live throughout all time.

"I thirst,"
He cried, His body feverish with pain.

Today, from God's right hand, He thirsts again;
His need is not a cooling draught, but hearts—
Repentant hearts, that they may be counterparts
Of Him, made new in joy and faith and peace.

O Christ, may sin and selfish striving cease,
And in their place God's love become entrenched,
For only thus can Thy great thirst be quenched.

Where Stand Ye?

By ALICE A. GRAYDON, Harrisburg, Pa.

Some were standing on the side lines as the Saviour passed along
On the Via Dolorosa, He who never had done wrong.
There they mocked Him, there they scorned Him, as He staggered now and then,
And they shouted in derision, all those poor misguided men;
Till three crosses standing upright on a bleak and barren hill,
Told the mute and awful story of the blood He there did spill.

Are you standing on the side lines as another crowd goes by,
Holding high the Cross of Jesus that proclaims He came to die?
Are you standing and beholding, or is now your chosen place
With the victors, the redeemed ones, who shall see Him face to face?

Rejected of Men

By REV. H. V. ANDREWS, Elkhart, Ind.

A stranger in the world He made,
A human body bearing.
For long the God-man walked alone
No man His secret sharing.

The Word made flesh came to His own
With grace and truth to offer,
And yet His own received Him not,
No welcome did they proffer.

He offered life to dying men,
A new, a life eternal,
In place of sin and pain and death.
Men spurned His gift supernal.

For they preferred the things of time,
Of sense, of fleshly pleasure;
They lost the life, God's priceless gift,
They lost celestial treasure.

Yet some there were who Him received,
Accepted His salvation.
These found the right God's sons to be,
Though high or low their station.

The Gift of Grace

By LOUISE B. EAVEY, Palm Springs, Calif.

Oh, wondrous grace that spanned the gulf
From sinners unto Thee;
'Twas Thou who bore the shameful death,
The bitter agony.

But 'twas my sin that put Thee there
And hid Thy Father's face;
Lord, ill-deserving though I be,
Yet Thou hast given grace.

For Me

By EDITH L. BAKER, Newark, N. J.

It was my cross He bore that day
Along the narrow, winding way;
The thorns He wore upon His brow
Were truly mine, I see it now.
Mine were the lashes on His back,
'Twas my guilt caused each bloody track;
And on a cross on Calvary's hill
He died for me—and loved me still!
How wonderful that this should be!
That's why He's all in all to me.

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The First One Hundred Books

for the

Bible Student's Library

Second in the Series of Twelve Articles

By REV. WILBUR M. SMITH, D.D., Chicago, Ill.

HOW true it is that a Bible is a Bible, the precious Word of God, able in whatever worthy version, to quicken, thrill, strengthen, and reveal to us the glory of the Lord Jesus Christ and the will of God for us! In addition to the King James Version, which everyone possesses, one should certainly have the American Revised Version, which was issued in 1901 by Thomas Nelson and Sons. A very good copy, bound in black cloth, with 24 outline maps and 12 colored maps, may be purchased for as little as \$1.50.

Many are not acquainted with what is known as *The Interlinear Bible*, published jointly by the Oxford University Press and the Cambridge University Press, in 1907, a work now out of print, but invaluable. This edition prints both the Authorized and the Revised Versions on the same page, in the same column. When the type is large it means that the Revised and Authorized Versions agree. When the two versions differ, both renderings are printed in small type, those of the Revised Version in the upper line, and those of the Authorized Version in the lower line. "A blank in the upper or lower line indicates the absence of any corresponding words in the Revised or Authorized Version respectively. Thus the large type read in conjunction with the upper line of small type gives the continuous text of the Revised Version, and read in conjunction with the lower line of small type it gives the continuous text of the Authorized Version.

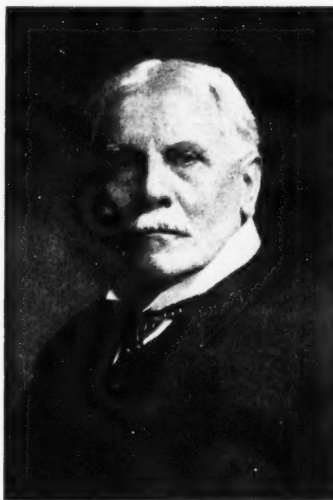
"THE central references are those of the edition of the Revised Version with revisions published in 1898. The marginal notes of the Revised Version, which form an important part of the Revised work, appear at the foot of the pages with figures prefaced, and those of the Authorized Version are placed below them."

This work also has 15 colored maps, with an index, and a "list of renderings preferred by the American Committee, recorded at their desire." I remember the happy day when I picked up a copy of this, in perfect condition, for \$1.00. If it were to cost \$3.00, it would not be too much.

Then, of course, there is the famous *Scofield Reference Bible*, published by the Oxford University Press in many

different bindings, and in many different forms. This is without doubt the greatest reference Bible ever produced in the English world. Some of its notes are almost perfect, while some of them are not perfect, and a few not at all acceptable to many. The criticism launched during the last few years against the *Scofield Reference Bible* is unjustified.

Whatever its faults, there is nothing today to take its place, and tens of



Cyrus Ingerson Scofield (1843-1921)

Editor of the *Scofield Reference Bible*, which has had more influence over and been a greater stimulant to profitable, personal, faith-confirming Bible study than any other one volume published in the twentieth century. The Oxford University Press informs the author that they have sold more than a million copies of this work since its first appearance in 1907.

thousands of people in our country have had the Bible opened to them for the first time in a new and wonderful way by closely studying the valuable notes which Dr. Scofield worked for twenty years to produce, with the assistance of some of the greatest Bible teachers in America. Recently the Oxford Press has issued a loose-leaf, wide-margin edition of this Bible, which makes it the finest kind of a Bible for the insertion of one's own notes and outlines.

In mentioning a loose-leaf, wide-margin reference Bible, suitable for the insertion of notes, perhaps many of my readers will enjoy reading a letter by the incomparable Alexander Whyte to his nephew, later to be a distinguished preacher, Hubert Simpson, who was about to begin his studies for the ministry. The letter is dated May 13, 1901, and reads as follows:

"Dear Hubert:

"I send for your acceptance today an Interleaved Study Bible. I have used such a Bible ever since I was at your stage of study, and the use it has been to me is past all telling. For more than forty years, I think I can say, never a week, scarcely a day, has passed, that I have not entered some note or notes into my Bible: and, then, I never preach or speak in any way that I do not consult my Interleaved Bible. I never read a book without taking notes for preservation one way or another. And I never come in my reading on anything that sheds light on any passage of Scripture that I do not set the reference down in my Bible over against the passage it illustrates. And, as time has gone on, my Bible has become filled with illustrative and suggestive matter of my own collecting; and, therefore, sure to be suggestive and helpful to me in my work. All true students have their own methods of collecting and husbanding the results of their reading. But an Interleaved Bible is specially suitable and repaying to a preacher. The Bible deserves all our labor and all our fidelity; and we are repaid with usury for all the student-like industry we lay out upon it. If you wish a talk, and have anything to ask me about this method, come and let us have a talk.

"Praying that you may be the most industrious, prayerful, and successful of ministers. With high regard,

(Signed) "Alexander Whyte."

In 1924, Dr. William E. Biederwolf published a work that is not nearly as well known as it should be, *The Millennium Bible*, with the subtitle, "Being a Help to the Study of the Holy Scriptures in Their Testimony to the Second Coming of Our Lord and Saviour, Jesus Christ" (Chicago, 1924, pp. 728. This is now published by Eerdmans, \$3.50). In compiling this work, Dr. Biederwolf read practically all the most important volumes of commentators which treat with any authority and thoroughness the prophetic passages of the Old and New Testaments, as well as the major works on prophecy in general. He gathered together a mass of important information which few will ever have the time and the necessary large number of books to discover. The (inadequate) index reveals the names of 380 authors from whom Dr. Biederwolf quotes.

Of all the other index Bibles, I personally like best *The New Chain Reference Bible*, compiled and edited by Dr. Frank Charles Thompson, published (at different prices) by the B. B. Kirkbride

*The one hundred titles, making up what we have called "The First One Hundred Books for the Bible Student's Library," are indicated by an asterisk.

Bible Company, Indianapolis, Ind. One should secure the latest (third) improved edition of 1934. Some ministers may derive help from the various notes and suggestions in the margin, though personally I have never felt led to use them, but there is in the back of the Bible an excellent "Condensed Encyclopedia of Topics and Texts," divided into 4,129 topics. There is a brief section devoted to "Special Bible Readings," followed by outline studies in the growth of the canon, of the principal English versions, etc., and then follows an excellent section devoted to outline analyses of all the books of the Bible, giving the author, the principal subject, the key word, the central person, the central theme, a synopsis of contents, the principal characters, and the separate message of each book. Most of this has been quite thoroughly done. There is a good map of Israel's wanderings in the wilderness, an excellent harmony of the four Gospels, six charts of the journeys of Christ, concluding with a very fine one on, "Footprints of Jesus During His Last Days." There are a number of maps, a concordance, and an index to all this material, and other matter which I have not enumerated. A minister ought not, by any means, to let the notes of this Bible outline his sermons, but it is a very helpful work for Bible students, especially for laymen and for those who have not been thoroughly prepared in biblical study.

Finally, I would strongly recommend *The Hexaglot Bible*, the subtitle of which fully explains its contents: "Comprising the Holy Scriptures of the Old and New Testaments in the Original Texts together with the Septuagint, the Syriac (of the New Testament), the Vulgate, the Authorized English, and German, and the Most Approved French Versions; Arranged in Parallel Columns." The editing of this work was done by Dr. Edward Riches de Levante, assisted by a number of biblical scholars, and was originally published in this country by Funk and Wagnalls, in 1901. The work is in six large volumes (12 x 9½ inches), with a total number of 4,354 pages. One may not want to consult this work often, yet when one wants to see how a certain verse reads in the Septuagint, in the Latin Vulgate text, or in a German or French version, one can turn to this great work and instantly find what he wants. (List price, \$60.00, can generally be picked up for much less.)

SEPARATE translations of the New Testament, and editions of the Greek New Testament, will be referred to when we come to the general subject of New Testament books.

Some will disagree, but the author has always held that the best English con-

cordance is the one by Robert Young, called *Analytical Concordance to the Bible*, which was first published in 1880. It has gone through many editions since. The latest one (twentieth edition, 1938) carries an authoritative and invaluable supplement, "Recent Discoveries in Bible Lands," by Dr. William F. Albright, for many years the director of the American School of Oriental Research in Jerusalem, and now the W. W. Spence professor of Semitic Languages in Johns Hopkins University (Funk and Wagnalls, New York, pp. 1251, \$7.50).

It is almost wicked to repeat the "clever," but iniquitous and distinctly false verdict, "Cruden's for the crude,



Charles Hodge (1797-1878)
Professor in Princeton Theological Seminary, 1820-1878. In 1835 the first edition of his truly great *Commentary on the Epistle to the Romans* appeared, which, by 1880, then greatly rewritten, had reached its 19th edition. Dr. Francis L. Patton rightly characterized it as "one of the most masterly commentaries on this epistle that has ever been written."

Young's for the young, and Strong's for the strong." I must say that I was quite grateful to notice in a list of ten books which the late Dr. James M. Gray said had most helped him, that he gave *Young's Concordance* among the ten, and he named no other concordance. It is estimated that this work contains 311,000 separate references to words and phrases in the Old and New Testaments (118,000 more than in any other concordance).

Believing there are probably thousands of readers of this series of articles who do not have access to large and expensive biographical dictionaries, inasmuch as there is not one line in any of the editions that I have seen of this great concordance communicating information regarding the indefatigable scholar whose labor produced this volume, I thought perhaps some would appreciate a word about Robert Young. From the article

by the late Prof. David S. Margoliouth, in the *Dictionary of National Biography* (Vol. 21, p. 1305), we derive the following information:

Robert Young was born in 1822, the son of George Young, a manager of a flour mill, in Haddingtonshire. After being educated in private schools, he was, at the age of sixteen, apprenticed to the printing business, and when twenty-five years of age, established a printing shop and bookstore of his own. While learning the printing business, he devoted his spare time to the study of Hebrew and other Oriental languages, at the same time zealously laboring in the great work carried on in the Sunday School of Dr. Chalmers' Territorial Church in West Port, Edinburgh. From 1856 to 1861, he was literature missionary and superintendent of the mission press at Surat. From 1864 to 1874, he conducted the "Missionary Institute"; in 1867 he made an extensive visit to the more important cities of our own country. It was in 1879 that he first brought forth his *Analytical Concordance to the Bible*. Most of his years were spent in Edinburgh, where he died October 14, 1888. There is an exhaustive list of Young's grammatical and expository works, in the *Encyclopedia of Living Divines*, edited by Philip Schaff and James Macauley Jackson (New York, 1890, pp. 247, 248).

THE Complete Concordance to the American Standard Version of the Holy Bible in the Revised Edition, by M. C. Hazard, gives no material concerning Hebrew and Greek words at the foundation of our English text, but is of real value because it breaks up the references to most words into groups, arranging them under phrases in all of which one word is prominent. Thus, the word "house" has three columns of references as such, and then all

the references to the phrase "house of Ahab" are given, then all the references in which the phrase "all the house" appears, then all the references having such phrases as "house of Baal," "house of bondage," "breeches of the house," "built with house," "house with father," "her father's house," "his father's house," "my father's house," "our father's house," "thy father's house," "fathers' house," "house of God," "her house," "his house," "his own house," "in the house," etc., etc. Forty-five divisions are given under this one word (New York, 1922, Nelson, pp. 1234, \$4.00. A revised edition has been promised).

If I had the choice of only one Bible dictionary, I would choose the new 1930 thoroughly revised and enlarged edition of *The International Standard Bible Encyclopedia*, in five volumes (Howard-Severance, Chicago, pp. 4000, with near-

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Quaint Old-time Bibles

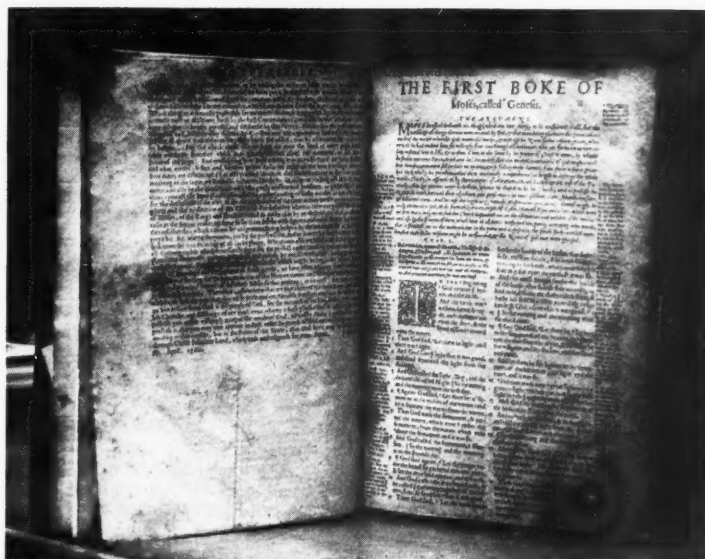
Tyndale New Testament, 1525. This is a copy of the original. Only two copies are existent—both in England and both imperfect. This work of Tyndale is well known. It was printed at Worms by Peter Schoeffer in 1525 and was the first complete edition of the New Testament in England. It was printed under all kinds of difficulties and was so rigorously suppressed that only the two fragments mentioned above remain today.



© Keystone Photos



First edition of Archbishop Cranmer's Version called the Great Bible. It was printed in London in 1539.



"Breeches Bible" printed at Geneva in 1560. Its official name is the Genevan Bible but it was popularly called the Breeches Bible from its rendering of Genesis 3:7: "They sewed fig leaves together and made themselves breeches."

This Bible was the first written in readable Roman type and was a handy size. Its popularity was so great between 1560 and 1644 that at least 140 editions were published and this is in spite of the fact that its use was not permitted in the churches.

The Bible as Seed*

Let's Go Back to the Bible

By REV. WILL H. HOUGHTON, D.D., Chicago, Ill.

MANY years ago the then Prince of Wales, in some kind of ceremony, was scattering handfuls of wheat. A sentimental admirer caught a grain as it fell from the prince's hand, and planted it; and then planted the increase. In a very few seasons it had multiplied itself into enough to sow down twenty-four acres.

The hand of Christ has scattered the good seed of the Word of God. The tragedy of it is that Christians have failed in sowing and resowing the seed which fell from His hand.

There may be ground for new encouragement today in the fact that there is more discussion of the Bible than there has been in many years. While it is true that some people would read the Bible to little profit because of the prejudice in their approach, it is also true that the Bible will prove itself to be seed in many lives. Nature has packed into a tiny seed forces which have changed a landscape and fed a nation. There is more power in a small seed than in a great mountain. The mountain may divide a cloud. The seed can split a rock!

Hear what Jesus had to say concerning the Word of God as seed:

"A sower went out to sow his seed: and as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience" (Luke 8:5-15).

You noticed in the reading of this parable and its interpretation, both from the lips of Jesus, the distinction between, and yet the blending of, sower, seed, and soil. The ground in the parable is your heart and mine. The seed is the Word of God. Here we learn that the Word is to be received just as ground receives the seed. Of course, the difference is that the ground is inert, and the acceptance of the seed is without volition, but you are a responsible creature, for God has given you the power to accept and the converse power to reject. The apostle Peter tells us what occurs when the human spirit responsively takes in the good seed of the Word: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (I Pet. 1:23).

The seed always suggests to us life and development, and both of these things are evident in the implanting of the Bible. The man I saw the other morning as I walked past a saloon, when a disreputable wreck of a man was cleaning up after the debauches of the night, was not in his position as a result of the development of the seed of God's Word. Poor, broken body and spirit. Over his head the electric sign outlined in red still burned; its invitation, "Eat, drink, and be merry."

The proprietor of the saloon really

could not have been a very good advertiser, or he wouldn't have had such a picturesque sample of the end of merriment as the poor bum cleaning up in the morning hours.

THE delinquent boys and girls lining up for sentence in our juvenile courts are not the children in whose hearts the Word of God has been sown. Frequently they are the children of parents who are too busy for church, so they haunt the movies. Too much emphasis cannot be placed on the fact that the moral failure of children is largely due to the moral failure of parents. It may not be true in every case, but it is almost always true, that it takes godlessness and indifference on the part of the parents to make criminals out of teenage children. It may be that later other elements enter in, but collapse of character in childhood points directly to the fact that the parents have gone astray before the children have wandered.

Someone has written a poem which points out this, and then furnishes a haunting exhortation:

"'Twas a sheep, not a lamb that strayed away,

*In the parable Jesus told;
A grown-up sheep that had gone astray
From the ninety and nine in the fold.*



© Galloway

The spirit of today—entertainment found on the street, away from home supervision, vitally affects the lives of growing children.

*Delivered over station W-M-B-I on February 12, 1939.

*"Out on the hillside, out in the cold,
'Twas a sheep the Good Shepherd
sought,
And back to the flock, safe into the fold,
'Twas a sheep the Good Shepherd
brought.*

*"And why for the sheep should we
earnestly long,
And as earnestly hope and pray?
Because there is danger if the sheep go
wrong,
They may lead the lambs astray.*

*"For the lambs will follow the sheep you
know,
Wherever they may stray;
When the sheep go wrong it will not be
long
Till the lambs are as wrong as they.*

*"And so with the sheep we earnestly plead
For the sake of the lambs today.
If the lambs are lost, what terrible cost
Some sheep will have to pay."*

THERE are parents within the sound of my voice at this moment who could even yet see their homes saved, if they for themselves would get back to the Word of God and the Christ of God. You may provide well for your children in other matters. You may give them a good home and proper food and an education, but you owe them more than these. You owe them Christian parents and the example of one who serves the Lord. You owe them the daily implanting of the Word of God.

A scientific periodical recently carried the story of the Compton family. Milton S. Mayer says:

"Otella Compton doesn't want to be famous, and she isn't. But her four

children are. Karl—the oldest son—is a distinguished physicist, now president of the great scientific institution, Massachusetts Institute of Technology. Mary is principal of a missionary school in India, wife of the president of Allahabad Christian College. Wilson, a noted economist and lawyer, is general manager of the Lumber Manufacturers' Association. Arthur (the baby) is, at forty-five, one of the immortals of science—winner of the Nobel prize in Physics."

Mr. Mayer comments: "Her formula is so old it is new, so orthodox it is radical, so commonplace that we have forgotten it, and it startles us. 'We used the Bible and common sense,' she told me."

More than two generations back there lived in London a Wesleyan minister, Rev. George B. Macdonald, and his wife. Not being modern, they welcomed to this world six children. Four of the five daughters lived in such a way as to leave well-remembered names.

Alice Macdonald stood one evening beside Rudyard Lake and there pledged her love and life to Lockwood Kipling, a youth headed for India. When a son was born, the parents thought back to the night and scene of their engagement, and they named him Rudyard Kipling.

Georgiana Macdonald married an artist, who later won fame for his skill, Sir Edward Burne-Jones.

Agnes Macdonald likewise married a youthful painter. His name was Edward Poynter, in due time president of the Royal Academy.

LOUISA Macdonald turned from the circle of artists and writers around her, to marry a quiet Christian engineer. His name was Baldwin, and their son, Stanley Baldwin, has been premier of Great Britain and for many

years a lay preacher of the Methodist Church.

Thank God for the abiding influences of a really Christian home!

It was not many months since that a representative of an educational association, which considers itself very progressive, said that women influence the lives of children too much. And just before that another educator said that children should be allowed to express themselves naturally, and that parents should not seek to influence them by giving them the Bible, or other religious instruction. That's about equivalent to a farmer's not trying to influence his land. You know what his crop would be.

Abraham Lincoln was a "fair to middlin'" success, and he said, "All that I am or hope to be I owe to my angel mother." It takes something more than cocktails and cigarettes to produce a mother who will have that kind of influence for good in the lives of her children. It takes the good seed of God's Word.

LAST year the whole Christian world was talking about John Wesley. Charles Wesley, his brother, is almost as well known through his beautiful hymns. Susannah Wesley was their mother, the mother of nineteen children—and she never had a nervous breakdown. It is the mother of two who has the breakdown, and if she has only one, then both of them are nervous wrecks. Nineteen children! Talk about problems in raising a family! I wonder what her problems were. She found the answer to them in the good seed of God's Word.

When one hears some of the modern educators talk about a better way of training children, one cannot help but think of John Ruskin, and his testimony:

"All that I have taught of Art; everything that I have written; whatever greatness there has been in any thought of mine; whatever I have done in my life, has simply been due to the fact that, when I was a child, my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart."

The fact is, it takes rugged faith to produce rugged character, for as is intimated again and again in the Scriptures, character is always the expression of what a man believes. Dr. Samuel Johnson illustrates that well when he exclaims, "If he does really think there is no distinction between virtue and vice, why, sir, when he leaves our houses let us count our spoons."

An age without moral conviction, with an educational system shot through and through with atheism, communism, cocktails, and loose living, is producing a long line of juvenile criminals—700,000 of them, according to the estimate of a police official. Our exhortation, "Let's go back to the Bible," has significance, and there should be in it a note of immediacy. Let's do it *now*, in order to save the thousands upon thousands of youngsters who have already set their feet in that road which leads to destruction, and in order to keep other millions from taking the first step in that direction.

(Continued on page 460)



Implanting the Word of God and proper supervision of childhood activities makes worthy men and women. Train up a child in the way he should go: and when he is old, he will not depart from it.—Proverbs 22:6.

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Synthetic Study of the Bible

By REV. W. GRAHAM SCROGGIE, D.D., London, England

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LET us now further enlarge the scope of our survey and consider

I. The Old Testament as a Whole

In doing this, we must bear in mind that while it can be regarded as a whole, it cannot be treated as an entity. It is a whole within its limits, but it is also part of a larger whole, the whole of the entire Bible, and so its revelation is partial and preparatory.

Bearing this in mind, we may discern in the several classifications of the Old Testament books a progress alike of revelation and apprehension. From beginning to end there is expressed the consciousness that something will happen and that *someone will come*.

This consciousness is in the form of Revelation in Genesis to Deuteronomy Preparation in Joshua to Esther Aspiration in Job to Canticles Expectation in Isaiah to Malachi

In the Pentateuch the whole biblical revelation is implicit. There the foundations are laid on which the whole superstructure of truth is built.

In the Historical Books preparation is made by the experiences of Israel in their land and in captivity, for the realization of the prophecies and promises of the Pentateuch.

In the Poetical and Wisdom Books we hear the cry and discern the hope of the human heart. On the one hand is the cry, "Oh, that I knew where I might find him"; and on the other hand, is the confidence that they that seek God shall find Him. By way of pain in Job, prayer in Psalms, problems in Proverbs, pleasure in Ecclesiastes, and passion in Canticles, men are led to long for and seek satisfaction where only it can be found.

In the prophetic books this aspiration becomes expectation. Ever more clearly is the advent of the Messiah heralded, and the way is being prepared for Him. "Prepare ye the way of the Lord, make straight in the desert a highway for our God."

Thus, these thirty-nine writings, taken together, mark the advancing stages of a plan and purpose which at last are consummated in "the new heaven and the new earth wherein dwelleth righteousness."

II. The New Testament as a Whole

A perfect revelation of redemption could not end on the note of expectation. The something expected to happen, did happen; and the Someone expected to come, did come. The record of this is in the New Testament.

The production of these twenty-seven writings occupied about half a century, but the subject of them has already occupied nearly two thousand years, and

there are another one thousand years to come, and perhaps, many more.

In the Old Testament, we have seen revelation, preparation, aspiration, and expectation. In the New Testament, these are carried forward in:

Manifestation in Matthew to John
Realization in Romans to Jude
Consummation in the Revelation
This threefold division of the New Testament has a threefold theme:

The Christ in the Gospels

The Church in the Epistles

The Conquest in the Apocalypse

Another glance at this will show that the past, the present, and the future are embraced by these writings.

Regarding the subject of the New Testament to be Christianity, in the Gospels is its foundation; in the Epistles its superstructure; and in the Apocalypse its completion.

Each of the New Testament writings has its own value, but the value of the New Testament is something more than the values of twenty-seven writings brought together, just as an organism is something more than an assemblage of parts. The New Testament is the one priceless book in world literature.

III. The Two Testaments

Already we have anticipated a yet wider view of the biblical writings. The Old Testament is a whole, and the New Testament is a whole; but these two wholes are, as we have seen, vitally related.

We have looked at them progressively with the aid of the words revelation, preparation, aspiration, expectation, manifestation, realization, and consummation. Now let us look at them comparatively. It has frequently been said of the Testaments that

*"The New is in the Old concealed;
The Old is in the New revealed."*

*The New is in the Old contained;
The Old is in the New explained."*

*The New is in the Old enfolded;
The Old is in the New unfolded."*

*The New is in the Old latent;
The Old is in the New patent."*

The Old Testament breaks off in the middle of a story, and the New Testament begins in the middle of a story; the two together make the story.

The Old Testament

Prepares
Anticipates
Promises
Contains the Letter
Treats of the Law
Focuses at Sinai
Prohibits
Says, "Thou shalt not"
Has Christophanies
Has the Shadow
Is the Grain
Is the Dawn
Asks
Shows Expectation
Tells of Christ to come
Is Symbolical
Is Fragmentary
Is Provisional
Comes Out of the Eternal
Ends with a Curse

The New Testament

Perfects
Realizes
Fulfills
Conveys the Spirit
Tells of the Gospel
Focuses at Calvary
Promises
Says, "I will"
Has Christ
Has the Substance
Is the Harvest
Is the Noontide
Answers
Secures Experience
Tells of Christ Having Come
Is Spiritual
Is Full
Is Final
Goes into the Eternal
Ends with a Blessing

This relation to one another of the two Testaments is a literary miracle and a spiritual marvel. Coincidence is inconceivable, and the only explanation is found in divine design.

IV. The Bible as a Whole

These sixty-six writings embody and constitute a divine progressive revelation, which begins in a garden, and ends in a city. In Genesis are origins; in Revelation are issues, and from Exodus to Jude are processes. Here we have a starting point, a track, and a goal. The many parts make a great whole. The stories are a story.

The redemptive revelation is initial before Christ; central in Christ, and final from Christ. The Temple of Truth is up-reared from its foundation in the Pentateuch to its completion in the Apocalypse.

"The word of God is living and powerful"; "The word of the Lord endureth for ever"; "The entrance of thy words giveth light."

Manna

By EDWARD MEREDITH CLINGAN,
Los Angeles, Calif.

The hand divine is ever
With mercy outstretched still,
To give whatever food we need
According to His will.
The risen Christ is giving
A better bread today,
For those who feed upon it
Will live with Him alway.

Confidence in God

By JOHN R. RIEBE, Chicago, Ill.

CONFIDENCE is the stabilizing influence that keeps the mental, moral, and spiritual world in equilibrium. Where it is lacking, we suffer the bitter bondage of autocracy upheld by force. It has a definite relation to experience; I have confidence in my doctor because he has helped me out of one physical difficulty after another.

Growing confidence in God is contingent upon our knowledge of His Son. Peter speaks of "the exceeding great and precious promises," accepting which, we are made "partakers of the divine nature" (II Pet. 1:4). Then he speaks of seven active and passive virtues of Christian character. Faith is not one of these, for faith is basic to salvation. It is because of regenerating grace through faith that we are called to a life of virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. What are "these things"?

Virtue is strength of character, courage, decision—the quality that goes through all opposition.

Knowledge. Service is an application of knowledge. We must know in order to do. A good soldier is not so by courage alone, but by the addition of an instructed understanding; he must have a working knowledge of the manual of arms. The Sword of the Spirit is the Word of God, and no courageous Christian can fight without it.

Temperance is self-control in the realm of pleasure.

Patience is self-control in the realm of pain, suffering, and disappointment. We should not overlook the educative value of sorrow.

*"I walked a mile with Pleasure,
She chattered all the way;
But left me none the wiser
For all she had to say."*

*"I walked a mile with Sorrow,
And ne'er a word said she;
But, oh, the things I learned from her
When Sorrow walked with me."*

Godliness. Truth acts on us and we are molded by the Christ of our affections. We practice the presence of God and become assimilated to the character of Him whom we worship, so that with Faber we can say,

*"I worship thee, sweet will of God,
And all thy ways adore,
And every day I live I seem
To love thee more and more."*

And even though we have drunk deeply of the bitterness of life, we have learned to say,

*"Ill that He blesses, is our good,
And unblessed good is ill,
And all is right that seems most wrong
If it be His sweet will."*

BROTHERLY kindness. Godliness gives altitude, but brotherly kindness gives latitude. In practical effect, brotherly kindness is the beauty and fragrance of a holy life lived out in daily walk and conversation. It cements friendships, sweetens care, and sanctifies sorrow.

Charity, finally, is the practice of active benevolence in the wider circle of the world.

Virtue is consecration to purpose; knowledge is profitable for doctrine; temperance and patience are necessary for correction in righteousness; but godliness, brotherly kindness, and charity are radiating forces flowing out of a rallying center, and that center is Christ in us, at once the wisdom and power of God.

"If these things be in you, and abound," says the writer, "they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (II Pet. 1:8).

THE GREAT prerequisite to understanding the Word of God and its application to the enigma of life, is not mental culture, but moral character. The great things of God are not so much thought out, as felt out. "It is the heart," says Neander, "that makes the theologian," for out of it flow the issues of life. In science we can go no further than we know, but in the Christian life we can know no further than we go.

The pull of the tides is in that commanding influence which we call confidence, and the way to confidence is up the stairway of virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. Confidence flows into the character that develops in the stream of life. There we learn what God can do with elements, circumstances, situations, and disappointments; what He can do to separate us from our unholy appetites, biting avarice, and worldly ambition. Here is the arena for the display of His grace. Every victory which He wins for us increases our confidence in His wisdom and power.

Since this truth is stated so positively in the first chapter of II Peter, logic would seem to require a counterbalancing negative, and here it is: "But he that lacketh these things is blind, and cannot see afar off" (v. 9).

Years ago, in the sagebrush desert of Idaho where I was recruiting my health after a term of missionary service in Africa, I came to grips with this passage. I did not have at hand a copy of the Revised Version, so I puzzled to know
(Continued on page 467)

To An Easter Lily

By MARJORIE B. ROBINSON, Angelica, N.Y.

Fair lily—not so long ago

A little bulb containing you
Was placed beneath the friendly earth,
Concealed from mortal view;
But deep within its very heart,
As in the ground it snugly lay,
Was all your fragrance and delight
Which greet my Easter day.

Fair lily—almost on the day

When your small bulb was laid to rest
God called my own dear mother home
To dwell among the blest;
And as I look upon you there,
So very stately and so white,
It seems I almost catch a glimpse
Of heaven's eternal light,



And see her walking midst the flowers,
Her spirit ever glad and free;
The bulb of her was very sweet—
What must her lily be?

At Easter

By JENNIE E. HUSSEY, Concord, N.H.

Once more at Eastertide we trim

Our lamp of hope anew,
That blessed hope for which we wait;
And fresh as morning dew,
Or perfume of the lilies fair
That round His altars stand,
It seeps into our spirits, fresh
As waters kiss the sands;
And all parched deserts in our lives
Become as Edens blest,
Revivified, made new again,
And in Christ's beauty dressed.

Are Russell and Rutherford God's Prophets?

By C. E. PUTNAM, Lakeland, Fla.

C. T. RUSSELL (now deceased) and J. F. Rutherford, usually styled Pastor Russell and Judge Rutherford, have been the two prominent teachers, leaders, and prophets of Russellism, Rutherfordism, and Jehovah's Witnesses.

Both of these men have written many truths which are in perfect agreement with the Word, and thus far their statements are truly acceptable. But like many other last century leaders and prophets, we find divers doctrines and teachings so contrary to the teachings of the apostles and early Church doctrines, and that will not register with the entire Bible, that we cannot accept and believe them as true.

On page 99 of Volume 2 of Russell's *Studies in the Scriptures*, we read:

"In view of this strong Bible evidence concerning the 'times of the Gentiles,' we consider it an established truth that the final end of the kingdoms of this world, and the full establishment of the kingdom of God, will be accomplished at the end of A.D. 1914. Then the prayer of the Church ever since her Lord took His departure—'Thy kingdom come'—will be answered; and under that wise and just administration, the whole earth will be filled with the glory of the Lord—with knowledge, and righteousness, and peace (Ps. 72: 19; Isa. 6:3; Hab. 2:14); and the will of God shall be done 'in earth, as it is in heaven.'"

These predictions are very clear, easy to understand, and definite.

In 1889, Mr. Russell predicted world conditions twenty-five years later.

Did 1914 witness "the final end of the kingdoms of this world"? And was "the full establishment of the kingdom of God . . . accomplished at the end of A.D. 1914"? Was the whole earth "filled with the glory of the Lord—with knowledge, and righteousness, and peace" at the end of A.D. 1914? Has there been righteousness and peace on the whole earth since 1914? And Mr. Russell also said that then (1914) "the will of God shall be done 'in earth, as it is in heaven.'"

Again on pages 103, 4 we read:

"And since the Church of Christ, which has been developing during the Gospel Age, is to be associated with her Lord in the great restitution work of the Millennial Age, the first work of Christ at the second advent must be the gathering of His elect Church, to which reference is made through the prophet, saying, 'Gather my saints together unto me; those that have made a covenant with me by sacrifice' (Ps. 50:5). This gathering or harvesting time is in the lapping period of the two ages. As will be shown, it is a period of forty years, which both ends the Gospel Age and introduces the Millennial Age."

This forty-year lapping period, as else-

where stated many time, is from 1874 to 1914.

If Mr. Russell's prophecies are true, the "times of the Gentiles" ended in 1914; and he also says this date "both ends the Gospel Age and introduces the Millennial Age." So now at our present date (1939) the "times of the Gentiles" and "the Gospel Age" have been ended twenty-five years. If the Gospel Age ended twenty-five years ago, why should we now preach the gospel of salvation any longer? Then, too, if 1914 introduces the Millennial Age, we have been enjoying the Millennial Age, "the glorious majesty of his kingdom" (Ps. 145:12), for twenty-five years, for he says, "The consummation of the Church's hope must precede their close," that is, "the speedy close of Gentile times."

But this forty-year lapping period must have begun in 1874, for on pages 186, 7 he says the 1000 years of restitution commenced in October, A.D. 1874, instead of the year 1914. Hence we are now sixty-five years in the Millennial Age instead of only twenty-five years. How marvelous! Was Mr. Russell a true prophet of God? Did 1914 introduce the Millennial Age, "the glorious majesty of his kingdom," or did it commence in October, A.D. 1874, or is it still future?

IF MR. RUSSELL were right how could you and I now in 1939 have any hope of being a part "of his elect church" which God gathered out from 1874 to 1914 and finished twenty-five years ago?

But is not all this yet future (I Thess. 4:13-18; I Cor. 15:22, 23, 51, 52)? These scriptures, with many others like them, will enable you to know with certainty that this contradictory and conflicting prophecy of Mr. Russell cannot be true. Was Mr. Russell a true prophet of God? Let Jehovah Witnesses answer.

On page 170 of this same book, we read:

"In the preceding chapter we presented evidence showing that the 'times of the Gentiles,' or their lease of dominion, will run fully out with the year A.D. 1914, and that at that time they will all be overturned and Christ's kingdom fully established. That the Lord must be present, and set up His kingdom, and exercise His great power so as to dash the nations to pieces as a potter's vessel, is then clearly fixed; for it is 'in the days of these kings'—before their overthrow, i.e., before A.D. 1914—that the God of heaven shall set up His kingdom. 'And it shall break in pieces and consume all these' (Dan. 2:44)."

Were the Gentile nations really overturned in 1914 and was "Christ's kingdom fully established" then, and was the Lord present? Did He then (1914) "exter-

cise His great power so as to dash the nations to pieces as a potter's vessel"? Was Daniel 2:44 fulfilled in 1914? Was Christ's kingdom set up before A.D. 1914?

Once more we read on page 136:

"At the very beginning of the Millennium, as we have seen, there will be samples of perfect manhood before the world (Vol. 1, pp. 287-293): Abraham, Isaac, and Jacob, and the holy prophets, already tried and approved, will be the 'princes' among men, the exponents and representatives of the spiritual, invisible kingdom. In these Christ will be manifested—in their flesh—even as the Father was manifested in His flesh. And as 'whosoever will' reaches perfection and comes into full harmony with the will of Christ, every such one will be an image of God and of Christ, and in each of these Christ will be manifested."

No scripture to substantiate this strange new doctrine is given, neither can we find any in the Word. Is it God's doctrine (I Tim. 4:1)?

WERE "Abraham, Isaac, and Jacob, and the holy prophets" here "in their flesh" in 1874, or even in 1914, "at the very beginning of the Millennium"? Has Christ, or any of these old prophets been "made to appear" to anyone in these past sixty-five or twenty-five years?

Study the prophetic statements of Mr. Russell on page 245:

"Remember that the forty years Jewish harvest ended October, A.D. 69, and was followed by the complete overthrow of that nation; and that likewise the forty years of the Gospel Age harvest will end October, 1914, and that likewise the overthrow of 'Christendom,' so-called, must be expected to immediately follow. 'In one hour' judgment shall come upon her (Rev. 18:10, 17, 19)."

Did the overthrow of Christendom immediately follow; and in one hour did judgment come upon her? Is Mr. Russell correctly interpreting the Scripture? Is he a true or a false prophet and teacher? Jesus said, "Beware of false prophets."

Again observe his striking declarations on page 250, which read thus:

"The coming of Elijah mentioned by the prophet is 'before' this 'great and dreadful day of Jehovah' (see Vol. 1, Ch. 15). And since, as we have just shown, the great day of Jehovah began in A.D. 1874, will continue forty years, and will end with the expiration of Gentile times in the complete overthrow of worldly and Satanic dominion in the earth, and the full investiture of Immanuel—Christ Jesus and His saints—with all power and dominion, it is important for us to show here that Elijah has come."

Will you, my Jehovah-Witness followers, believe "Satanic dominion in the

earth" has been "overthrown"? Has Christ Jesus and His saints been invested "with all power and dominion" since 1914? Was 1874-1914 the "great and dreadful day of Jehovah"? Did Elijah come before 1874, and if so, where has he been and what has he been doing these past sixty-five years? How can people with even ordinary intelligence, believe such unreasonable and foolish teachings after sixty-five years or even twenty-five years of time have proved them to be utterly false beyond all contradiction?

Under the heading of "The Man of Sin" we read thus (pp. 355, 6):

"Papacy, 'the man of sin,' was organized as a hierarchy; i.e., the Church came to an organized condition, and the popes came to be recognized as the head, representing Christ, reigning in the Church and over the nations, gradually, from about A.D. 300 to 494 . . . The final extinction of this counterfeit hierarchy, near the close of the 'day of wrath' and judgment already begun—will close, as shown by the 'times of the Gentiles,' with the year A.D. 1914."

Do Roman Catholicism close with the year 1914? Did "this counterfeit hierarchy," so-called, become extinct with the year A.D. 1914? We ask the intelligent and honest reader and follower of Russell and Rutherford to answer for himself.

In Volume 3 of this series (p. 153) we read:

"And, with the end of A.D. 1914, what God calls Babylon, and what men call Christendom, will have passed away, as already shown from prophecy."

We all know now that this did not happen in 1914, hence we must logically conclude that Mr. Russell's interpretation of prophecy is untrue, unreliable, and all his prophecies regarding 1914 are utterly false.

On page 305, Mr. Russell says:

"The times of the Gentiles' will expire with the year 1914; and the advent of Him whose right it is to take the dominion was due in 1874. They have shown us that in the days of these Gentile kings, before their lease of power expires, the God of heaven will set up a kingdom."

Again we would warn concerning Mr. Russell's ability correctly to interpret prophecy. We know now "that the lease of Gentile dominion, 'the times of the Gentiles,' " did not expire with the year 1914, and that "the God of heaven" did not "set up a kingdom," hence Mr. Russell's theories of interpretation must be utterly wrong. If he is erroneous on the events of this date, how can we put any confidence in his other prophecies and teachings? Can Jehovah Witnesses be hypnotized and made to believe now, in 1939, according to Mr. Russell, that we are living and have been living since and before 1914 in that glorious kingdom of God?

IN HIS book entitled, *Millions Now Living Will Never Die* (copyrighted 1920), Mr. Rutherford says:

"For more than forty years, Pastor Russell, a faithful, consecrated Christian, proclaimed to the people by word of mouth, through the public press, and through his books, that 1914 would

mark the end of the Gentile times; that the world would begin to end at that time, and that Messiah's kingdom would shortly follow" (pp. 41, 42).

You will readily see that Mr. Rutherford following Mr. Russell's 1914 predictions, which have failed so completely, has materially changed or modified them. The things Mr. Russell said would end or come to pass in 1914, or prior to that date, Mr. Rutherford trying to sustain Mr. Russell, says these things *began* to come to pass in 1914, "and that Messiah's kingdom would shortly follow." But Mr. Russell stated definitely and positively many, many times that the predicted events would *end* in, or with, or precede A.D. 1914.

Do such subterfuges to try to sustain and uphold false prophecies that failed utterly to come to pass, show honesty on the part of Mr. Rutherford? Furthermore, the Scriptures themselves are opposed to Mr. Rutherford's conflicting and changeable kind of teaching. The present world conditions of 1939 surely do

of things on earth . . . And when that time comes, there will be peace and not war, as the prophet beautifully states" (p. 88).

But Mr. Russell states in his book (Vol. 2, p. 136) that these men—"Abraham, Isaac, and Jacob, and the holy prophets"—will appear and be the "princes" at the very beginning of the Millennium, which he said would begin in 1874, but in other places his books lead us to think he might mean in 1914. Now which one of these time prophets with three different dates has prophesied correctly? All have proved to be false. Mr. Rutherford said these patriarchs would be "visible." Were they seen in 1925, or have they been seen since that date? Do we not positively know (in 1939) that both of these conflicting prophets are not God's prophets and have prophesied falsely? Has there been "peace and not war" since 1925? Are they then safe leaders and teachers in interpreting the Scriptures?

Mr. Rutherford also declared that in 1925 "the chief thing to be restored is the human race to life." Did this second-chance doctrine for life materialize in 1925? Have any dead persons been thus favored since 1925? If so, it would be "the chief thing to be restored."

ONCE more we read:

"As we have heretofore stated, the great jubilee cycle is due to begin in 1925. . . . Therefore we may confidently expect that 1925 will mark the return of Abraham, Isaac, Jacob, and the faithful prophets of old, particularly those named by the apostle in Hebrews 11, to the condition of human perfection. . . . The reconstruction will not consist of patching up old and broken down systems and forms and arrangements, but the establishment of a new and righteous one under the great ruler Christ Jesus, the Prince of Peace. The apostle Peter at Pentecost, speaking under divine inspiration, and referring to that time, said: 'Times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive [retain] until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began' " (Acts 3:19-21; pp. 89, 90).

Here Mr. Rutherford again makes 1925 the year of the beginning of the great jubilee cycle or the millennial reign, which is fifty-one years, and eleven years later than Mr. Russell's dates. Again we ask, Is it not clear that both of them are not true prophets of God?

Has this "Prince of Peace" been ruling this world in peace and righteousness since 1925, or since 1874, or 1914, as Mr. Russell predicted? Surely the world has not been thus ruled the past fourteen or twenty-five or sixty-five years. Will Mr. Rutherford be fair and now in 1939 answer these questions honestly?

IF 1925 marked "the beginning of reconstruction," and if this reconstruction is "the times of restitution" as he states on page 90, and is a fulfillment of Acts 3:19-21, as he further states, Jesus Christ's return would have been in 1925,

"What Have We Here To Offer Him?"

By MABEL HILL, Wellesley, Mass.

What have we here to offer Him
Who died that we might live,
Who died for us on Calvary,
What is there we can give?
He gave His love, He gave His life,
He died to free man's heart—
That heart is all He asks of us
To give Him, as our part.
Our love, our faith, our sacrifice
With joy to Him we bring,
To follow Him, the Lord of life,
Jesus, Redeemer, King!

not exist because of Christ's righteous kingdom reign. The world has been getting worse and worse since 1925, 1914, or 1874, when these teachers claim Christ returned, instead of getting better, as the Scriptures tell us it will be under His glorious reign. Surely twenty-five years of His kingdom reign, or sixty-five years of "His presence," would not make the world grow worse and worse instead of better.

WE now come to the prophecies of Mr. Rutherford made in 1920 to be fulfilled in 1925, which have also completely failed of fulfillment. Here are some of these in the same book under the heading, "The Jubilee":

"The chief thing to be restored is the human race to life; and since other scriptures definitely fix the fact that there will be a resurrection of Abraham, Isaac, Jacob, and other faithful ones of old, and that these will have the first favor, we may expect 1925 to witness the return of these faithful men of Israel from the condition of death, being resurrected and fully restored to perfect humanity and made the visible, legal representatives of the new order

instead of 1874, as Russell predicted, or 1914 as indicated by Mr. Rutherford on pages 11, 12, 89.

Again Mr. Rutherford tells us in 1920 what will take place in 1925. He states it thus:

"When the times of restoration begin, there will doubtless be many men on the earth who will be very old and almost ready for the tomb. But those who learn of the great ransom-sacrifice and who accept the Ransomer, shall return to the days of their youth. They shall be restored to perfection of body and mind and live on the earth forever" (p. 98).

Have you seen even one of these men restored to youth since 1925?

Here we have a very, very strange new doctrine. Where is there any scripture for it? But we all know now (1939) that Jesus Christ the Ransomer did not return to earth in 1874 or 1914 or 1925 (Matt. 24:24-27; Luke 21:24-28; Rev. 1:7, and many other like scriptures). Nor do we find any people since any of those dates who were "almost ready for the tomb" that are returning "to the days of their youth" or being "restored to perfection of body and mind and live on the earth forever."

If Mr. Rutherford's predictions were the truth, should we not have seen Mr. Rutherford himself, all his Jehovah Witnesses, and all "who accept the Ransomer" during and since the year 1925 (for he says, "When the times of restitution begin") returning "to the days of their youth," "to perfection of body and mind and live on the earth forever"? But no such changes took place in 1925 on Mr. Rutherford, or Jehovah Witnesses, or during the fourteen years since then. God warns us in many scriptures of false prophets and teachers in the last days (I Tim. 4:1, 2; II Pet. 2:1-3; I John 4:1-4; II John 7-11). Who would venture to "pervert the gospel" if he really and truly believed Galatians 1:6-9? ("To pervert" means "to misinterpret, misapply, or corrupt.") Have Russell and Rutherford not greatly misinterpreted, misapplied, and corrupted the sure Word?

"But the prophet, which shall presume to speak a word in my name, which I have not commanded him to

speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him" (Deut. 18:20-22).

Are these men presumptuous prophets? Of such God says, "Thou shalt not be afraid of him."

"For thus saith the Lord of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in my name: I have not sent them, saith the Lord" (Jer. 29: 8, 9).

So much definite and unanswerable proof of the falsity of the prophetic utterances of these two leaders and the doctrines of Jehovah Witnesses should enable every one who has been led astray or is now seeking for real Bible truth, to see the gross speculative failures of these two men in trying to interpret the Scriptures. These failures should conclusively prove that they are false and dangerous leaders and teachers, who are to be shunned in obtaining abiding truth. Their prophetic failures have been so marked and certain, that all who truly desire to get enduring facts can rest assured that they are not true prophets.

Their teachings, too, are very unscriptural on the Trinity, the deity of Jesus, the personality of the Holy Spirit, the resurrection of the body, and the purpose of God in sending His Son. Also, we note their destructive, Satanic, and unscriptural doctrine of "a second chance of salvation for all the wicked dead during the restitutional or Millennial Age" (see II Cor. 6:2; Heb. 2:3); and their denial of "eternal punishment for the rejectors of present day salvation."

Don't talk about the tragedy of the cross; that was God-planned. Talk about the tragedy of sin that caused the cross.
—Dr. H. W. Bieber.

Greek Word Studies

By Kenneth S. Wuest

THE CRUCIFIED LIFE

Paul lived it. "I am crucified with Christ." Spiritual crucifixion results in death to the self-life. The life does not revolve about self any more, but around Christ. It is a life emptied of self. Self is made void. Our Lord is the supreme example of a self-emptied life. The word *κενόω* (*kenoō*) (Phil. 2:5-8), translated "made himself of no reputation," means "to empty, or to make void." Of what did our Lord empty Himself? He was in the form of God. *μορφή* (*morphē*) translated "form," refers to the expression one gives of his true inmost nature, and here refers to our Lord's act of giving expression to the splendor and glory of His deity in His preincarnate state to the angels. The word "being" is from *ὑπάρχων* (*huparchōn*), which refers to an antecedent state protracted into the present, Paul being careful to note that this power of thus expressing Himself was true of our Lord in His preincarnate state and is also true of Him since His incarnation.

Thus our Lord lost nothing as to His essential nature when He emptied Himself. Being equal with God *isa* in nature and essence, thus having the right to express Himself as Deity, He did not consider that prerogative a thing to be grasped and retained at all hazards, *ἀπαργμὸν* (*harpagmon*), in view of the necessity for the atonement if sinners were to be offered a salvation, but met the need by taking upon Himself the form (*μορφή*) of a servant and going to the cross. He exchanged one form of expression for another. Instead of being the object of the worship of angels, He became the object of the hatred of mankind. It was His legitimate prerogative to be glorified. Instead, He chose to leave all that, and in humiliation be made sin for man. The words "emptied himself" and "taking upon himself," refer to simultaneous acts, and are vitally related. As our Lord took the form of a servant, it was necessary for Him to empty Himself of His glory.

But it goes deeper than that. His divine prerogative, His natural legitimate desire as Deity, was to be glorified. In order to become incarnate and go to the cross, He had to set that desire aside for the time being, and setting His desire aside, He set self aside. He emptied Himself of self. He lived on earth a self-emptied life, yes, a crucified life. Now, if our Lord set his own divine, holy wishes aside and thus set Himself aside, is it not imperative for us, redeemed by His blood, to set our wishes aside and ourselves as well, since we do not have that prerogative which He has? Self-assertion is the right of Deity, but not of a created being. Therefore, a crucified life should be the normal life of each saint. Our Lord said in Gethsemane, "Not my will but thine be done." Paul says, "Let this mind be in you which was also in Christ Jesus."





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April, 1939

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Youth Page

Elizabeth Andrews Houghton

THE PLOUGH AND THE SOIL

By E. Florence Addison, West Lynn, Mass.

Springtime is here! How we all delight in it, with its mystical and beautiful promises of budding life in evidence, knowing that fulfillment is in the great harvest of a future season. Things look so bright and confident and cheery, hope springs anew in all growing things, and we ourselves are enveloped in the magnetism of it all. So, being part of it, let us enjoy a brisk and earnest walk together along life's highway.

We'll leave the city behind and go out into the open country. There is so much to see on the way; every living and every growing thing has its message. But look! there's an interesting process taking place over there, a field in the hands of the husbandman with his plough, all in unison, co-operating beautifully and methodically, each working in his own particular way that the results may redound to the satisfaction of all.

Let's put our imagination to work. Illustrations are impressive and lasting. God will be the *ploughman*. Each of our hearts will be a field needing to be tilled. If the field is to yield its increase, it first must go through the process of being ploughed. Let us consider for the moment as we yield our "fields" for service.

The first tool to go over a twice-born soul willing to yield to Christ must be the plough of God in order that that heart may be broken and softened and mellowed and made productive in the service of the great producer. Let us picture a field with a pathway. In the Lord's parable, some seeds fell on the trodden-down wayside. The soil was good. It was the same as that which in another part of the field yielded an hundredfold—but it was hard! It had been a roadway across the field and thousands of feet had gone over it, treading it down. There was no use in sowing seed, for the ground would not receive it, and lying upon the hardened surface the birds in eager quest for food would pick it off.

How like some Christians is the picture! Part of the same field, yet unyielding. The only way to make anything of this trampled, hard, wayside path was to have it broken by the plough. So in the field of the soul, the Master Ploughman steps in to start the process of spiritual cultivation. Where once these fields were open commons and beasts pastured on them, and were roadways hard as rock, they now become fenced in and cattle culture gives way to life culture. God's plough, His Word, begins to speak, cutting its way into our lives, crushing our hearts, revealing sinfulness, producing penitence. David tells us in one of his penitential psalms how he tried for a long time to hide his sins, but his pain became unbearable until he confessed. God's plough went deep into the field of

his heart. Then when at length he finally did confess, forgiveness came, and with it peace and joy. The Spirit of God had ploughed his heart.

As with individuals, so this same plough can do its work with nations. Have you heard how the gospel ploughed its way into Japan?

Less than one hundred years ago, the country of Japan was absolutely closed to foreigners, and none of the Japanese were allowed to leave their country. Advancement was impossible. The rulers felt that their decision to keep apart was the "will of the gods." Then there came a great war between Russia on the one side and France and England on the other, and the whole of the East was upset. British warships were everywhere, even in the harbor of Nagasaki, and the government of Japan became afraid that some of their young men might escape from the country by boarding these foreign vessels. So a guard was placed on the shores of the harbor and the officer in command was Murata, Wakasa No Kami, which means Murata, Lord of Wakasa. He was a good soldier and a faithful servant of the emperor. He posted his men, and day and night he himself went out into the harbor in his small boat to make sure that the guards were doing their duty.

On one of these evening trips something floated very near to his boat and he rescued the object. It was a fat little book, but he could not read it, but he wanted to find out more about it, so he tucked it carefully away under his coat. On the Island of Deshima in the harbor of Nagasaki, Murata found a Dutchman who told him, "That is a Bible. It tells the story of the Creator of all things and of His Son Jesus Christ." Lord Murata's interest was ploughed deeper, and he inspected the Book again and again. He wanted to know what was in it. Eventually he sent his brother (Ayabe), who was a much younger man, to Nagasaki, pretending that he was a student of medicine, to find out more about the Book. Of course, their interest in this Book had to be kept a secret because at that time interest in Christianity was punishable by death. After the brother returned, he told Murata that there was a Chinese translation of the Book. Happily, Murata could read Chinese, and he sent a servant to China to buy him a copy. But this was only a translation of the New Testament. While Murata could read this Chinese New Testament, he could not understand it, but he had a great desire to know what it all meant. The plough was working. Later he said, "No one can ever imagine how I felt when for the first time I read of the life and work of Jesus Christ. I had never imagined such a person, and I desired to know more of Him."

Just about this time it happened that

there had come to Japan a Dutch-American missionary named Guido Verbeck. There did not seem much that a missionary could do in Japan, as signs everywhere proclaimed, "The Christian religion has been forbidden in Japan for many years. If anyone is suspected of being a Christian he should be reported at once. Rewards are offered for information." However, Murata's young brother heard of Verbeck and got in touch with him, he and another young man becoming students of the Bible with Verbeck as teacher. They would relate what they had learned to Murata, who himself because of his position and duties was not able to get into direct contact with the missionary. In fact, not until seven years later did the missionary and Murata first meet. And then one day Murata with his brother, two sons, and servants presented himself at the door of the missionary's home. They had a wonderful time together, for during the seven years they had corresponded, and questions and answers had gone back and forth until they felt like old friends.

Murata said, "Sir, I am a captive of your Master, Jesus Christ. I can hardly grasp the wonder of His life or of His teachings. I marvel always at the verse which says, 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'"

Murata, his brother, and his servant expressed a desire to be baptized. "But you know," said Mr. Verbeck, "that a sword hangs over the head of every baptized Christian. You will surely be punished." "Yes, I know it, but shall death or life or kingdoms separate a man from Christ? I ask you again, will you baptize me on the next Lord's Day?" "It shall be done," said Verbeck. And these were the first Japanese Protestant Christians.

Ploughing is hard work—hard for the husbandman who follows the plough through the long furrows. The proper direction of a plow requires constant and close attention.

And it is not easy to have the plough of God driven through our hearts and over our lives, breaking and crushing them. It seems such a heavy burden as it is dragged over us, with its sharp edge cutting into the very quick of our beings.

But the ploughman has visions of a rich outcome from all His toil. There'll be the harvest by and by, and in the place of the deep-cut furrows, golden grain will wave and blossoms bloom. The pain will be forgotten in the glories spreading out in the harvest fields. Joy is reaped from the places once scarred and furrowed. The trials of life mellow, enrich, and give understanding. The treasures are unbelievably numerous and worth the crushing, breaking, and refining processes.

626 Miles Along the Greatest Bridge on Earth

LAST spring an adventurous American woman, devoted Christian and ardent student of the Bible, also well known as a brilliant writer of widely circulated books and magazine articles, undertook a difficult and dangerous commission for THE SUNDAY SCHOOL TIMES. Frances Jenkins Olcott dared to hope that she could, somehow, win permission to enter and pass through the famous age-old Cilician Gates, "hidden somewhere in Asia Minor, in the depth of the Taurus Mountain Range, guarded by Turkish authorities as one of the most important military passes of the world."

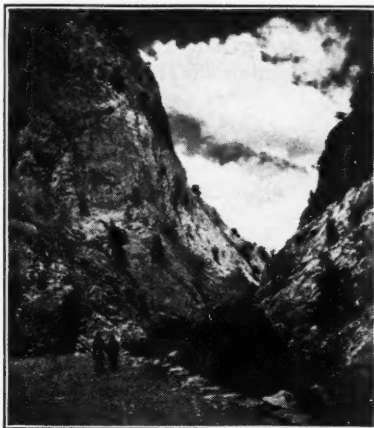
The Cilician Gates guard the entrance to what is called the Great Bridge—really the Greatest Bridge on Earth. For "bridge" is what geographers and historians named the great coastal route of the Near East, running for 626 miles from the Gates up in Asiatic Turkey down to Samson's Gaza at the southern tip of Palestine near Egypt.

For thousands of years, as far back as history goes, this coastal route has been an objective of any nation that desired to rule the Near East and control the Mediterranean. It is the ancient bridge of migrating races, marching armies, and moving traffic and trade. And it is crowded with Bible history.

Could Miss Olcott carry through her audacious plan?

If by extraordinary providences she could, could she hope to take photographs, and—less likely still—bring the films back to America?

Here is a glimpse of her story. She is at Tarsus, Paul's birthplace. She has an appointment with the Turkish Chief of Police. "It is a jittery moment. The Chief of Police sends for me to interview. . . . The Chief dispatches me to the Mayor of Tarsus to be interviewed. . . . Back to the Chief of Police. . . . This coveted permission is not always granted by any means. Undesirable



© Frances Jenkins Olcott

The Cilician Gates

aliens suspected of too much curiosity are not allowed to examine this important military route guarded by a Turkish Military Police Post. . . . Now an American traveler, — a woman alone — hopes to go through the historic portals, God willing!"

Well, Frances Jenkins Olcott traveled every mile of the way from the Cilician Gates to Gaza, and she has written one of the most remarkable series of nine Bible Travelogues any Christian journal has ever had the privilege of publishing.

The articles listed below will begin in next week's issue of the TIMES, and continue during the three months' study, just beginning, in the Life and Missionary Journeys and Letters of the Apostle Paul, who passed through the Cilician Gates and traveled much of the way back and forth on the Great Bridge.

Miss Olcott traveled some 4,000 miles in the Near East to gather her remarkable data. "I have been in grave danger more than once," she wrote the Editor last summer, "but the dear Lord has kept me safe. Last night while at dinner I heard a bomb explode — and Arab kills Jew and Jew kills Arab. So it goes. But this beautiful calm sky — the radiant sun — the rich abundant fruits — the breezes and shadows — profuse summer flowers — are all the gift of God to an evil generation!"

We are shown Roman Antioch as it was in Paul's day, "with gold-glittering temple to Jupiter, magnificent senate house, theatre, amphitheatre, public baths, and splendid streets." Here Christians first got their name. It is a dilapidated, pathetic place today, fallen from its glory. But Miss Olcott could get no room in the one recommended hotel — and why? The rooms were all taken by representatives of the League of Nations! There was trouble between Turks and Syrians, and lest this small revolution grow to be a giant one, involving nations, the League had stepped in.

But the undaunted traveler had an opportunity, near Antioch, to see the biggest Hittite Palace yet discovered. She was shown through the excavations by Sir Leonard Woolley and Lady Woolley, and her article on this is a fresh and fascinating report of the critic-routing achievements of present-day archeology, and a convincing corroboration of the accuracy of the Bible. You may be astonished, as Miss Olcott was, to find that royal Hittites were quite modern in their building arrangements, suites of rooms, lavatories and bath rooms, some 3,500 years ago.

This full-page announcement scarcely touches the fringe of the astonishing stories (all true stories) of travel, observation, Bible sidelights, and archeological research that are in store for THE SUNDAY SCHOOL TIMES Family from the pen of this gifted traveler and writer. While there are only nine titles announced here, several of the subjects will probably require two issues each, so the series will be running in frequent issues for several months to come. Surely you will want to let your friends among Sunday school superintendents and teachers, pastors, and other Bible students, know of this extraordinary opportunity to enrich their Bible study by the very latest news and observations from Bible lands.



© Frances Jenkins Olcott

St. Paul's Gate in Tarsus



© Frances Jenkins Olcott

Samson's Gaza

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- Off to the Cilician Gates
- History Along the Greatest Bridge on Earth
- Where Men Were First Called Christians
- Wonders Within the Hittite Palace
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Missionary Department

William H. Hockman

THE EARTHQUAKE AND AFTERWARD

Rev. William M. Strong, director of the Soldiers and Gospel Mission, working in Chile, S. A., has sent the following report:

"When his judgments are in the earth, the inhabitants thereof shall learn righteousness." An old historian of Chile, Daniel Riquelme, in writing of the earthquake of Concepcion in the year 1757, when half the city sunk beneath the waves, remarks that 'the net moral result of that distressing time was that the blasphemy and immorality and drunkenness of the men, and the indecency in the dress of the women were put away for a long time and four hundred couples, who had been living in sin, went to the priests to have a true marriage rite performed.' We shall pray (and we trust that you dear friends may pray with us) that a real God-given revival may be the result of this, the greatest catastrophe of the western hemisphere of all time. Here in this same city of Concepcion, from which we are writing this letter, there are from twenty-five hundred to three thousand dead—but we are only here for a day or two to carry our gospel tent back nearer home to Chillan, where one-half the entire population of forty-five thousand are dead, and where not more than a dozen houses still remain standing!

Just a Coincidence?

"One of the most remarkable phenomena of the whole tragic occurrence is the fact that hardly a single one of God's children has been touched. Some of our own workers—Mrs. Strong and Mrs. Meier, and Margarita Vallette, for instance—had most miraculous escapes. Mrs. Strong was slightly injured by falling adobe bricks which rained about her as she slid down some stairs, but is quite all right again now. When the writer stood on the heap of ruins under which Margarita Vallette had been buried, he could see that it was only the Lord's protecting hand that had withheld her from being crushed to death as so many others had suffered. Mrs. Meier tried to get out from the little room in which she had been imprisoned and, had she succeeded, she would have been killed. We thus can praise God that we have all been protected from this terrific scourge, that we trust may bring many to righteous repentance.

"Space forbids the story of our various adventures—there is only time for one or two pen pictures. A Catholic priest and his chauffeur picked up the writer in his car as we were trying to find a way through the one hundred miles that separated us from home. Neither of them had eaten for two days, and

we were able to give them food. Later we had a chance to give the priest a bit of the Bread of Life, which he received gratefully.

Hearts Softened

"Oh, how easy it is to preach the gospel now to group after group as we go from house to house and sit with them in the midst of their ruins. In one place in Chillan, where we slept for several nights in the open air in the patio of the home of an Arao Christian friend, we had the joy of leading his son to the real knowledge of the Lord and the acceptance of His saving grace. Many listen eagerly now to the gospel story when before they would have been indifferent.

"And now has come to us a most precious opportunity. For a long time both Mrs. Strong and the writer have been wishing somehow to renew the old days in Tacna, where we had our Soldiers Hall and could come to grips personally with each man—an almost impossible thing in the larger work of the regimental gospel meetings—and now has come our chance! Due to the earthquake, there is a large concentration of troops from all over the country, especially at Chillan. They will be there for months, helping in the work of reconstruction, and without a single place for diversion in all that wilderness of ruin.

A New Day of Opportunity

"The military authorities are enthusiastic over our idea of putting our tent in the midst of the military encampment as a sort of home for these poor boys. We shall have perfect freedom to hold meetings, just as we did in the days of our ministry among the soldiers in Tacna fourteen years ago—only of course this

time under much more favorable conditions.

"The tent also will make an excellent headquarters for our workers to go out into the town itself to minister to the needs of the civilians, as well as to give aid and comfort to them both materially and spiritually.

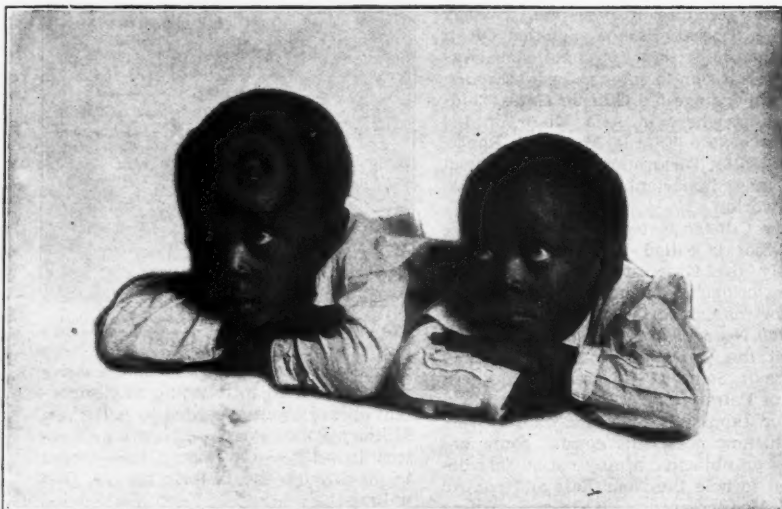
"Dear brethren, pray for us more fervently than ever as we face this, the greatest opportunity of our lives to win the people of Chile to Christ.

A Telling Testimony

"Headquarters' at Coihueco, although the town itself is practically wiped out, still stands as a monument of God's grace—its chimneys and a few tiles on the roof, and quite a few broken dishes are the only reminders of the earthquake there. Thus we have been to all beholders a sign that God, when He chooses, can protect His own. (Of course, we realize this is not a rigid rule with Him, but in this instance He has thus chosen.) We regret to state, however, that the new chapel, which was nearing completion and on which Ernest Vallette and many of our native members had labored so hard, is now in ruins—the work of many weeks destroyed in forty seconds.

"On the first day or so after the quake, certain of the bystanders observing the light on the face of one of our people, remarked, 'Mira! la calma de este gente de Dios!' (See how calm these people of God are!) So we do hope that many may say to us, 'Let us go with you, for we see that God is with you.'

"This new 'earthquake' job among the troops gathered in Chillan promises to be a bigger one than we thought. The troops are to be here for months, it ap-



By kind permission of The Moravian Missionary
Two West Indian Cherubs

pears, and are already building winter quarters. It will therefore devolve on us to build a regular war time Y hut in the next month or so, as the tent will be cheerless quarters when the winter rains set in and the cold nights in March and April begin. May the Lord give us wisdom 'to do all things according the pattern shown on the mount.'"

THE PRESENT PLIGHT OF GERMAN JEWRY

The editor of the *Jewish Missionary Magazine* has compiled a most touching array of authentic reports on the sufferings of the victims of Nazi persecution. The quotations are from such reliable sources as the *New York Times*, and the *Manchester Guardian*, or from official Nazi papers.

From south Germany: A *New York Times* correspondent writes of having called on a sixty-year-old Jewish merchant, who stated that he had just been released by the police and that his lips were sealed. His place of business had been locked up, and he had little hope of realizing much from it, after payment of the state and party levies. However, that did not worry him now, since he and his family would be happy to cross the frontier penniless. Although his family had lived in Germany for centuries, and had helped endow a university, hospitals, and libraries, he now ventured into the street only to buy food. They lived like hunted animals, fearing what the next day might bring forth.

From another south German city: Although in the World War this man had won the Iron Cross, he had just spent two weeks in a concentration camp, and had been forbidden to wear the uniform of the country for which he had risked his life. He had come home with a shaved head, the mark of camp imprisonment, to find he must vacate his apartment because he was a Jew. His children, writing to him in the concentration camp, had been forced to address him as "Protective Custody Jew No.—."

A woman seeking papers at a government office to expedite the release of her husband from a camp, was interrupted by a telephone call from the mayor of her village, with the message that he was dead, and that his body would soon arrive from the camp. Sometimes the remains come in the form of ashes sent through the mail. There is never any explanation of the cause of death.

Treated as Obnoxious Beasts

From the *Manchester Guardian*, of November 25, 1938: In some regions of Germany all male Jews aged from sixteen to sixty, and in others eighteen to eighty, were arrested, or rather all who could be traced. At the present moment innumerable Jews are wandering about the forests of Germany. Wealthy Jews are trying to elude arrest by spending all their time day and night in trains, traveling from place to place. Moderate estimates are that at least ten thousand were taken to concentration camps from Berlin alone, and about twenty thousand from Vienna. Available figures indicate that the total of burned synagogues has

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HUNGRY and HALF-CLOTHED, RUSSIAN CHRISTIANS PLEAD FOR HELP

The letters we receive from the suffering Russian Christians make us feel just like Jeremiah did when he said: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night!" . . . Jeremiah 9:1. Who can keep back from tears and be cold and neutral to the needs of His suffering children, while reading such letters as the following one:

"Dear Brother in the Lord, Pleshko:

. . . This letter I am writing to you is drenched with tears of my unbearable woe. Imagine for a few minutes a human being with bones hardly covered with any flesh, half-barefooted, half-nude, exposed to cold and hunger—this is the condition my family and I are in at the present time . . . We are beseeching you in the name of Christ to send us your immediate help . . . I.W."

The above letter is breaking our hearts. The need surpasses the description and, with His help, it must be met without delay.

RUSSIAN CHRISTIAN RELIEF SOCIETY

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Rev. Peter Pleshko, General Director

2,000,000 JEWS

gathered in New York make it the largest Jewish mission field in the world. The New York Jewish Evangelization Society, Inc., founded in 1908 by the saintly Dr. THOMAS M. CHALMERS, is striving zealously to reach them. Its manifold ministry includes the care of Hebrew-Christian refugees from Europe. This faith work is dependent upon your prayerful co-operation.

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TRIUMPHS of the CROSS In JEWISH HEARTS

are recorded in our Monthly News Letter from New York's lower East Side.

If you would like to know more about the progress of a long established witness for Christ—in a day of glorious opportunity—just send a card bearing your name and address to:

Miss Ruth Angel, Director
New York Gospel Mission To The Jews, Inc.,
P. O. Box 108, Station "D," New York City.

TRUE LIES!

Don't say "impossible" till you read article in April PROPHECY MONTHLY. Other striking articles: Prophets of speed—whither are our wheels taking us? Japan's tie-up with Moslems: Jewish-bankers' bogey exploded; Coughlin in a tight spot: a Rabbi's look at Jesus; Satanic perversions; Communist-Fascist assault on religion. Very important for you to keep in touch with American Prophetic League, Inc., if you are a Premillennialist. Vital information in monthly releases as well as in its official organ, PROPHECY MONTHLY. Send \$1 for year subscription and ask for literature about the work.

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reached 166, in addition to many schools in buildings adjoining synagogues.

Following the assassination of Vom Rath, the new anti-Jewish legislation enacted may be summarized in part as follows:

After January 1, 1939, no Jew may own or operate a retail or export business, a mail order house, or a handicraft business; nor may he act as manager in any kind of business.

Jews are forbidden to enter theaters, concert halls, and motion picture houses anywhere in Germany.

Jews are forbidden to live on many of the principal streets of Berlin. They must leave their comfortable homes and move to certain designated sections, largely the slums and haunts of the Berlin underworld.

Jews may not appear on certain principal streets. They may not even cross Friedrichstrasse, a main artery of traffic. Consequently, any Jew wishing to go from one part of Berlin to another but a few blocks away, may find himself compelled to take the subway to a remote section of the city where it does not run across Friedrichstrasse, change to another line, and come back on the other side of Friedrichstrasse.

As a corollary of their determination to obliterate from German life all that is even remotely connected with the Jew, the government through its ecclesiastical ministry, has ordered the elimination of the name "Jehovah" from all German churches, together with those of the Jewish prophets. We wonder whether the glorious stained glass of Germany's old cathedrals, depicting so frequently the Old Testament saints and heroes, is to be consigned to the flames? No longer may the churches use the Psalms. Particularly in Saxony the Protestants have been warned that they must not use any Jewish names in any way or their church edifices will meet the fate of the Jewish synagogues—be burned to the ground.

MEETING PRIMITIVE CONDITIONS IN FRENCH EQUATORIAL AFRICA

"From this tropical land of white sand, hot winds, dazzling sunlight, howling hyenas, grass roofs, and laughing black faces, we try to visualize the dear friends at home, and we thank God that you are praying and holding the ropes. How often do we wish that some of you could be here too, to enjoy this glad life of service in Africa.

"One of our native Christians named Guetabai asked if he could be stationed at one of the large villages as an evangelist. We knew that he was well qualified for that work, but we could not assure him of any support from the native church here, for it is only three years old and already supports three evangelists in out-stations, and has three others in training at the Crampel Bible School. A very distant village, Bethsaida, which has been asking for an evangelist, was the one which God had evidently put upon the heart of Guetabai. He has already gone to the work, and writes that he wants us to come very soon to make

arrangements about the building of a chapel where the Christians can gather. The chiefs are favorable to the work, and God is blessing the testimony of this young believer, who was willing to cast his all upon God and obey His call. Will you not pray for him and the work there?

"We are asking our heavenly Father to supply us with the funds necessary to build a new house—one that will be ant-proof. We have seen how the white ants soon destroy a house which they can readily enter, so we are hoping to put a cement foundation and a cement mixture on the floors of the new house in order to protect our belongings and make the house more permanent. White ants can destroy a pair of shoes, a chair, a grass mat, or a book overnight. Just now we are completing the brick kiln, and expect to begin burning the bricks in a few days. We want the material needs of this life to be always secondary, but we realize that for our ministry we must have a habitation which protects us from the heat and the sun as much as possible, and helps to keep our bodies well and rested.

"We have felt the need of a new night watchman, for we have had quite a number of our possessions stolen in the past, and our present night watchman snores so loudly that we cannot always hear if there is a thief in the vicinity or not! Yesterday there came to our door a whole basketful of future night watchmen—fat, squirming, brown and black ones—seven of them. We chose two little brown-eyed puppies, and hope soon to begin our work of training them for their service here at the mission station.

"It will interest you to know that a class has been started for the young women, and also one for the children, both of which are being greatly blessed. We have gospel songs, prayer, Scripture memorizing, and reading classes. Then too, we want to devote one class a week to an evangelistic message for the benefit of those who do not as yet know the Lord Jesus Christ. Although the work is yet in its beginning, we have had as many as forty-seven children at our meetings. How eager they seem to learn! Pray for them."—Mr. and Mrs. Nils Jacobsen.

ESCAPE FOR THY LIFE

The *Central Japan Pioneer* tells the story of some very striking experiences had by a believer who is learning some precious lessons of faith and obedience. One paragraph is quoted:

"Mr. Abe, the Christian photographer of Kinugawa, went through some remarkable experiences during the autumn of last year. He has a family of eight children, and his oldest boy is following in his father's footsteps as a photographer. He had rented a little shop for him in a small hot spring resort called Kawaji. Mr. Abe has recently gone to take charge of the headquarters of his firm in Tokio, but his family are remaining at their own home. He decided, therefore, to recall his son from Kawaji to take up the work he was leaving at Kinugawa. A sum of money paid as a

The Friends of Israel Refugee Relief Committee

.. Appeal ..

On Behalf of German Jewry

Their backs are bowed under a heavier burden than men and women can bear for long without breaking. Their faces are sad with the thoughts of a future that is filled with terror and cruelty and pitiless persecution.

And yet was suffering ever more bravely borne than by those men and women of German Jewry? Patiently they are living amidst the ruins of all they had most dear—their life, at best, a thing of shreds and patches. They are looking to Christians daily for help. One million and a half Hebrew

Christians are in need. This faith work is dependent upon your prayerful cooperation. By emigration their shattered hopes shall be built up again.

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deposit on the Kawaji house had not been returned by the day agreed upon for the move, August 31, and Mr. Abe's friends strongly advised him not to give up possession of the house until he received it. After he prayed about the matter, however, he felt that "the servant of the Lord should not strive," and was assured that his son ought to remove at once. So on the appointed day, trusting God to make the landlord pay his debts later on, they packed all their possessions and set out for Kinugawa. The next day, September 1, came one of those devastating typhoons which have done much damage in Japan this year. The house in which his son had been living was swept entirely away by the floods. Had he remained there another day he

could hardly have escaped with his life, and certainly would have lost all his possessions!"

The world is grasping after a cheap Christ, for ours is a cheap world, and a cheap Christ does not condemn its sinfulness and superficiality.—Dr. William Ward Ayer.

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Clarence H. Benson

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THE PIVOTAL FACT OF CHRISTIANITY

The resurrection of our Lord holds a large place in the New Testament. The writers of the four Gospels dwell lovingly on it as the crowning event in the earthly career of their Teacher and Lord. In Paul's theology it is the final proof of the redemptive event. For forty days the apostles frequently saw and conversed with Him. His presence so revived their drooping faith that henceforth they were animated by an indomitable spirit that faced obloquy, malice, hatred, persecution, even death itself, in testifying to the good news of a risen Saviour. From a group of common men they became a band of stalwarts, upsetting the world.

The resurrection of Jesus Christ is as vital a question today as in the first century of the Christian era. It is as true now as when Paul wrote, that if Christ did not rise, our faith is vain, and we are yet in our sins. Yet there are those even in the Christian ministry who deny outright, or hold with emasculating qualifications, the fact of the resurrection. There is no vitality in a Christianity robbed of this crowning truth. Without it Christ becomes a mere martyr, and His death loses its power. It is a test question of fundamental and far-reaching character, and no man to whom the resurrection is a vague unreality, the dream of a credulous age, or a mystical phantasm, can preach from the heart the saving truths of the gospel, because he has lost his grip on the essential truth that vitalizes and energizes them all. Yes, the resurrection of Jesus Christ from the dead is the pivotal fact of Christianity. It proved beyond a peradventure that He was, as He claimed to be, the Son of God.—*The Watchman-Examiner.*

CHRIST IS ALIVE TODAY AND FOREVER

What a difference it would make if we would live in the constant realization

that our Lord Jesus Christ is not a doctrine to be believed, nor an intellectual system to be grasped, nor an ethical code to be promoted. But He is a divine Person, the eternal Son of God, who came to this earth and died for our sins and rose again from the dead that He might at the right hand of God intercede for us as our High Priest and Advocate. *There today He is alive and lives on our behalf. Do we in our hearts believe it?*

If He is alive, the question of man's

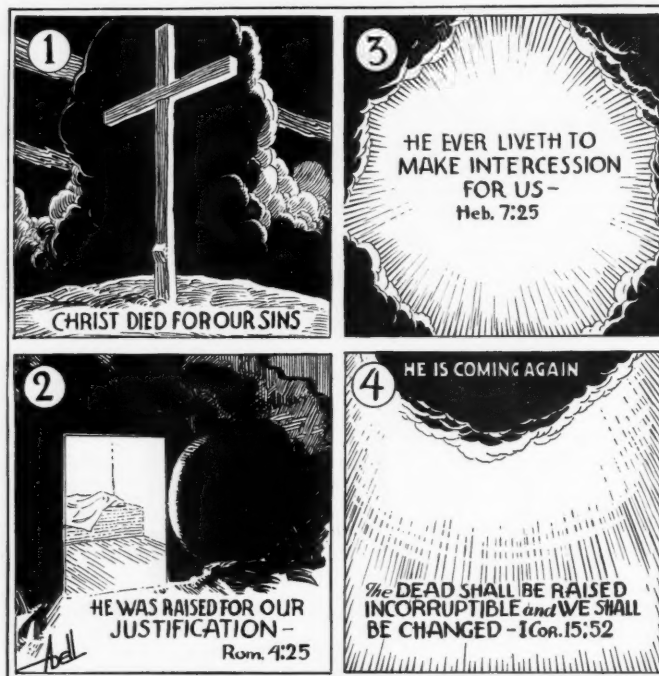
whom death conquered, but one who conquered death. For He is alive, and He holds in His hands the keys both of death and eternal life. The heathen may rage and the nations imagine a vain thing, but the conquering Christ lives, and He shall reign. Urged by its lust and greed and ambition, mankind is now in the way to destroy itself through the hate and jealousy of nation against nation, and of men against their fellows. In this madness they ignore Him. But He will not be ignored. He is alive, and He will yet judge this world.

A missionary in Arabia was asked by a Mohammedan how Christians could get comfort out of visiting Jerusalem. "When we Mohammedans go to Mecca, there is a sarcophagus containing some bones before which we can worship. But when you Christians go to Jerusalem, there is nothing visible to worship."

The missionary replied, "My friend, you are right in saying that there is no grave and no bones of the Christ to worship in Jerusalem. We worship a Christ who is alive. He burst the bonds of death. He arose from the grave and ascended to be with God, and there He ever lives to make intercession for His people. This is the conquering Christ we worship!" If only we realized that He is

alive!—*Western Recorder.*

EASTER — YESTERDAY, TODAY AND TOMORROW



Crucified — Justified — Sanctified — Glorified

salvation from sin is forever settled. For He who died for our justification from sin, rose again for our salvation from its power, and now lives to intercede for us.

If He is alive, the hard questions of this life have their solution. There is no other possible solution for many of them, for in this world there is much pain and heart-break. A wise pastor visited a young woman whose life of joyous promise had been broken and made sad through an accident, which caused her to suffer much. She asked him, "Why must I suffer as I do?" Instead of trying to speak words of sympathy, he said, "My dear girl, I don't know. But this I know—that when you come into the presence of the Lord Jesus Christ, as I am sure you soon will, and you ask Him why, He will give you an answer that will satisfy you." And that is the best and truest hope that was ever offered to the suffering heart of man.

We do not serve or worship a Christ

MUST THE CHURCH PAPER GO?

The denominational church paper has struck rough weather. Many have sunk and others are sailing in stormy seas. The condition is really deplorable. Like other institutions, newspapers have their "ups and downs." But in recent years they have had more "downs" than "ups." Some people tell us that the day of the church paper is about over. Others even claim that it has outlived its usefulness; 1930 was the peak year in religious publications. There were then in the United States 870 religious papers; there are now about 600. For several years they have been on the decline, both in number and size. In the last three or four years it appears that a plague has struck them. Those that are left are reduced in size, in number of subscribers, in quality of material. As a result their power and in-

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A very striking phenomenon meets us here. The Roman Catholic religious press is not suffering this decline, but showing a deepening interest in its church periodicals. It has in the United States more than 100 dioceses, and practically everyone supports a religious paper devoted to its interests. The denomination is also served by a number of great national or international journals, like *The Commonweal*, *America*, and *Our Sunday Visitor*. Various auxiliary organizations have publications. Recently a monthly pictorial, called *Action*, was started. Cardinal Mundelein of Chicago has changed his organ, *The World*, into a daily. The ten western states comprising the Western Jurisdiction of the Methodist Church, have reduced its ten papers to one, with 10,000 subscribers. In this same Roman Catholic region, there are twelve Catholic weeklies with a circulation of 115,000. Here is a problem which needs solution.

The next twenty-five years will witness a bitter battle between Catholicism and Protestantism in this country. The battle for a share in the school funds will be waged with tremendous earnestness. Rome is pushing forward with unflagging zeal for a larger place in this country. In this battle she has back of her the tremendous artillery of almost innumerable Catholic papers, while Protestantism will have just a piece of artillery here and there and the mass of the people will never hear their voice.—Dr. Rankin, in *The United Presbyterian*.

THE SWOLLEN STATE

The Baptist Minister, opposing the President's proposal to bring pastors and paid church workers within the terms of the so-called social security program, warned against its implications of dictatorial control of the country's churches. "If we permit the government to tax our churches," says the editorial, "compel our religious institutions to open their books to federal inspectors, classify the clergy, and regiment all our financial transactions, how secure will the Church then be?"

It is time this prospect opened to the churches, many of whose clergy have been ardent supporters of the extension and centralization of government power in recent years. "When many nations," warns this editorial, "are suffering from the power politics of totalitarian states, in which the State dictates to the Church, we should be on our guard here to avoid everything which leads in the same direction. The Church must remain absolutely free."

But, as we have frequently warned the churches, if they enter the political arena, put forth political platforms, and use clerical and church organizations to advance political and economic ideas, they cannot escape being treated as political institutions and they will lose their freedom as it has been lost in the new tyrannies in Europe. For that freedom is founded on the American principle that State and Church shall not interfere, that each shall function in its own sphere. Political clericalism has sup-

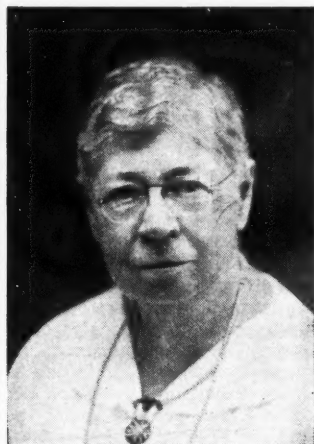
ported the movement for the extension of government power over free citizenship and free enterprise. It is a movement that grows upon the appetite for power. It has no regard for the precious gift of liberty and will not stay its march on the threshold of the Church.—*The Chicago Tribune*.

BREEDING COMMUNISM

The report in the newspapers the other day concerning the "coming out" of a New York girl of seventeen and the social affair that attended her debut, makes sorry reading. We are told that it cost \$50,000, and that there were four bars

installed to dispense liquor for the thirsty. It is stories of this kind, with their vulgar and ostentatious display of wealth in such a senseless way, which do more than anything else to produce communism. One can easily understand the feelings of men, without work and suffering hunger, who read stories like this and feel resentful against society and a system that tolerates such affairs. It is trite to say that those responsible for this party ought to be ashamed. They will not be. On the contrary they will likely be inordinately proud of themselves.

Into this office every day come letters and reports from various parts of the



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earth. Almost all of them tell heart-rending tales of desperate needs, stories, in many cases, that would bring tears from the heart of a stone. They tell of men, women and little children without homes, or food, and with little clothing. Multitudes of them in China are wandering in a destitution impossible to conceive. And they cry to us for help. Fifty thousand dollars spent on a senseless party could have mitigated the distress of a host of these sufferers. Some day "America's No. 1 debutante 'Glamour Girl' of 1938" will have to stand with the rest of us before the throne of God, and to answer for the deeds done in the body. How will her \$50,000 party look then, we wonder? It is these, among other things, that make one tremble for the things that are coming upon the earth.—*The Evangelical Christian*.

THE STINGLESS BEE

A Canadian scientist warns against the danger of developing the stingless bee. He says that such a seemingly desirable little creature would immediately become the helpless prey of every kind of marauder. The ant, wasp, moth, and other honey-consuming insects would overrun the hives, and the bear, the skunk and the human robber would feast unmolested on the treasure therein stored. There is a lesson here for those who are so anxious to rob the forces of righteousness of their God-given powers of resistance. The Christian ought to be like the bee, industrious, productive and devoted to peaceful pursuits amid the fairest and the sweetest of earth's blos-

soms. He is to live amid the beauties of God, draw honey and store up sweetness. But God gave the bee a sting, and for a very good purpose. No one ever heard of bees giving up their honey business to go out on marauding expeditions. When they show a war-like front, it is only for the single reason that they have been robbed, attacked or wantonly aroused by alien forces bent on getting their honey. So God gave Christians the power of defense, and for the same purpose, to prevent the predatory "insect," the "bear" and the "skunk" from robbing them of His treasure.—*The Presbyterian*.

PRESIDENT'S WEEK AT NORTHWESTERN BIBLE INSTITUTE

The week of March 19 to 26 is to be known as President's Week at the Northwestern Bible and Missionary Training School. This is an institute anniversary nearest to the date of the birthday of its founder, Dr. W. B. Riley. The alumni and friends of the school will gather from various states for this occasion. During the week more than forty speakers will be heard, and men of international reputation will be in charge of the music. Dr. Riley is the founder of both Northwestern Bible and Missionary Training School and the Northwestern Evangelical Seminary, which today have a total enrollment of about eight hundred students and a faculty of twenty-four teachers.

Dr. Riley reached his forty-second anniversary as pastor of the First Baptist Church, March 5. During these forty-two years between seven hundred and eight hundred people have united with the church and more than \$3,750,000.00 has passed through the treasury of the church and school.

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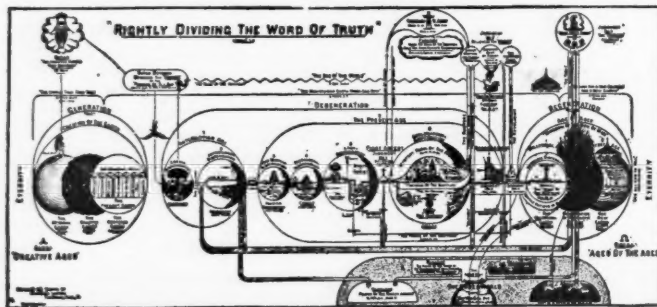
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Sin is not a momentary retrogression to animalism. A decent animal would not do in the dark some things that degraded humans stoop to do.—Dr. Harry Rimmer.

The Olivet Discourse

(Continued from page 424)

have loved thee with an everlasting love" (Jer. 31:3), and that Israel is dearer to God than the apple of His eye, and that she is graven on His hand (Deut. 32:10; Isa. 49:16).

Divine election is the expression of God's will and purpose, and not the will and purpose of men. Having assigned the place of earthly authority and glory to Israel, He will judge the nations without mercy, according to their treatment of those whom He has chosen. The understanding of the issue involved in the judgment of the nations depends altogether on the recognition of Israel's importance in the divine estimation—"above all other peoples." That He has always defended Israel, except for temporary chastisements, against the nations is the unvarying testimony of Old Testament history. There should be no surprise that Jehovah continues to honor His chosen people, or that He fulfills His covenants with them reaching on into an eternal earthly glory.

The world conditions outlined and the attitude of nations towards Israel (Matt. 25:31-46) are not such as exist at the present time, but are those which will obtain at the end of the Tribulation and when all the nations will be at war over the Semitic question. The judgment of the nations serves, as well, the termination of the "times of the Gentiles" (Luke 21:24), when their dispensation of government, which began with the final exile of the Jew, 600 years before Christ, is ended. That Gentiles were ever commissioned to self-government is a preternatural divine administration. The strange procedure is not that Jehovah sets up a kingdom which terminates Gentile authority, it is rather that authority was ever given to Gentiles. Thus, in the light of all that is revealed in the Word of God, it is reasonable to believe that the attitude of Gentile governments toward the Jew throughout the "times of the Gentiles" will occupy first place in Jehovah's evaluation of Gentile rule. The absolute election of Israel is the only key to a right understanding of all that has been or will be among the nations of the earth.

It is perplexing for those who assume

that this is the last judgment with the righteous on one side of the throne and the wicked on the other, to identify who "my brethren" (Matt. 25:40) might be. This is not the last judgment (cf. Rev. 20:11-15). The nations who to a very large degree have hated Israel (Matt. 24:9), must as nations come under the judgment of Him who has chosen, loved, and redeemed Israel. "Inasmuch as ye have done it [or done it not] unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40), is a declaration most reasonable in the light of all Scripture, whether it is according to Gentile assumption and conceit or not. That Israel are the "brethren" of Christ is clear (Rom. 9:5).

Those placed on the right hand who are designated "sheep," enter the kingdom prepared for them from the foundation of the world (Matt. 25:34); while those placed on the left hand who are designated "goats" are dismissed into those judgments which inherently belong to them as the unregenerate and unredeemed (Matt. 25:41, 46; cf. Isa. 40:10-17; Dan. 4:35).

The solemn advice of the Holy Spirit to nations and rulers in view of this very day when the Messiah takes His throne is, "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him" (Ps. 2:10-12).

The Approach to the Empty Tomb

(Continued from page 425)

was seen of above five hundred brethren at once, of whom the greater part remain unto the present" (1 Cor. 15:6). More than five hundred persons "at once" are not likely to be mistaken. Even "in the mouth of two or three witnesses" the truth can be established.

The last reason. Well then, insisted the chief priests, His enemies stole His body. Worse yet! Why? Because if this were true, why did not His enemies produce His body and shut the mouths of the disciples? They could not produce His body because they did not have it in their possession. Jesus had His own body, His own glorified, resurrection body. He was alive forevermore. Glory to God! The disciples knew this because they had seen Him alive after His passion; they had eaten and drunk with Him. They had seen the wound in His blessed side and had beheld the nailprints in His hands and feet. He had invited them to handle Him and see that it was He Himself (Luke 24:39).

Praise God! No wonder these disciples went forth to preach His gospel in the "power of his resurrection." Shall not we today, who know Him as our personal Saviour and risen Lord, likewise go forth and proclaim Him in all His resurrection glory at this glad Eastertide?

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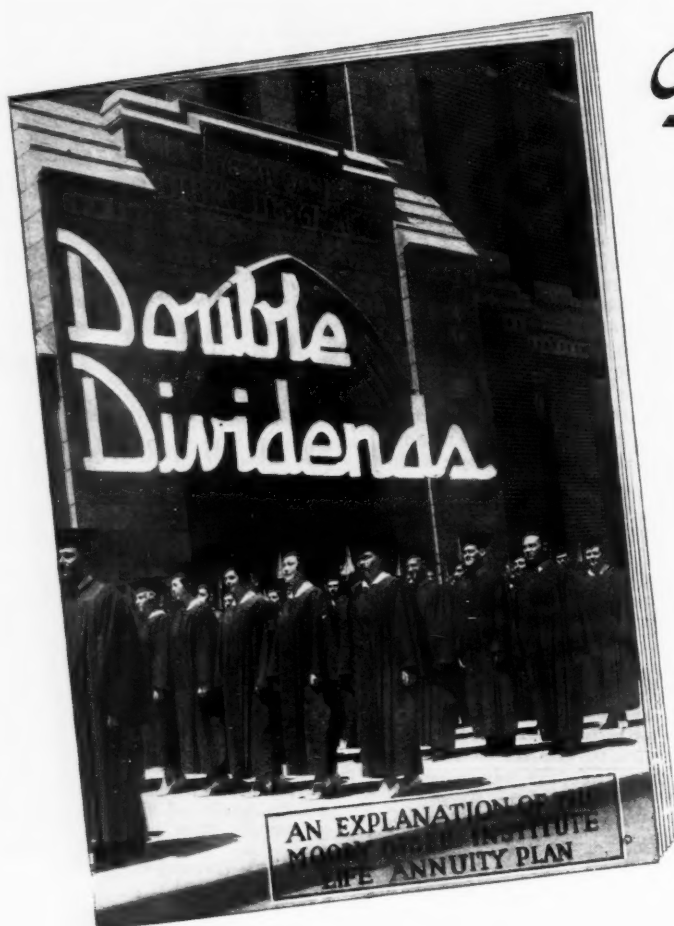
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Bible Student's Library

(Continued from page 428)

ly 700 half-tone engravings and maps, library buckram, \$39.50; three-quarter genuine imported Persian morocco, \$45.50). This great work was originally edited by the late Dr. James Orr. The revision was done, with the aid of over two hundred Bible scholars, by the late Dr. Melvin Grove Kyle. The book is conservative, dependable, and takes note of the latest archaeological discoveries up to the time of its publication.

The best one-volume Bible dictionary from a conservative viewpoint is *A Dictionary of the Bible*, by Dr. John D. Davis, in the revised edition, Westminster Press, Philadelphia (1936, pp. viii, 840, \$3.00).

The much older work by William Smith, *Dictionary of the Bible*, is still of great value, especially in the American edition, revised and edited by H. B. Hackett and Ezra Abbot, in four volumes (New York, 1871, pp. 3667). This work can be picked up at quite a reasonable price. I have had the three-volume edition for some years, but a few months ago I picked up a magnificent set of the American edition, bound in red crush Lavant morocco, gold tooling, edged on all sides with gold, for \$7.00! The cloth edition was listed at the time of publication at \$26.50.

Personally, though I have had the set for years, I rarely use the famous *Dictionary of the Bible*, edited by the late Dr. James Hastings. I find the articles so very technical, and many of them so severely critical, following advanced German liberal thought, and concerned with matters to which a minister in his crowded life can give very little attention, that generally when I have consulted it, I have closed the work with a feeling of disappointment, and sometimes disgust. Of course, one must not forget that there are some magnificent articles here, by such men as Sir William Ramsay, and the late Prof. A. H. Sayce. The late Dr. B. B. Warfield's article on "Faith" (23 columns) is a masterpiece, as well as his article "Predestination" (54 columns); the long article by Professor Votaw, "Sermon on the Mount" (88 columns), is one of the finest treatments of this subject in our language.

What I do use, however, and would strongly recommend, are the two supplements to this dictionary about which, surprising as it seems, many ministers seem to know nothing, i. e., *A Dictionary of Christ and the Gospels*, edited by the late Dr. James Hastings (Scribners, New York, 1906-1908, pp. xii, 936; xiv, 912, \$14.00), and by the same editor, *A Dictionary of the Apostolic Church*, also in two volumes (Scribners, New York, 1916-1918, pp. xiv, 729; xii, 724, \$14.00). In these volumes are some really magnificent discussions of many of the subjects which are continually occupying a minister's thought, volumes to which he will have occasion constantly to turn, some of them being simply superb, and most of them exceedingly interesting and suggestive, e.g., the article "Boyhood of Jesus," by George Farmer (11 columns); "The Christian Calendar," by Maclean

(15 columns); and that epochal study of the "Character of Christ," by Kilpatrick (35 columns).

To one's surprise, Dr. Warfield writes the article "Children" (7 columns), and a great one it is. James Denney writes the article, "The Holy Spirit" (25 columns). One could not ask for a better study of Nathaniel than the one here written by Alfred Plummer. The article, "Preaching Christ," by James Denney (21 columns), will stir the soul of any minister, and better than many books on the subject is James Orr's massive treatment of the subject, "Redemption" (21 columns).

At the end of the *Dictionary of Christ and the Gospels* are articles on "Christ and the Early Church," "Christ in the Early Ages," "Christ in Reformed

Thought," "Christ in Modern Thought," "Christ in Jewish Literature," "Christ in Modern Literature." In the work on the Apostolic Church, there are fine articles on all the principal cities which were touched by the apostle Paul, on all the main characters, men and women, who appear in the book of the Acts and the New Testament epistles, good introductory studies to the New Testament books, and special articles on such subjects as "Hellenistic and Biblical Greek" (17 columns), a long article on the difficult subject, "Sibylline Oracles" (28 columns), and, if one cares for the subject, a long article by Dr. James Moffatt on "War" (54 columns). Every minister, if possible, should have these four volumes on his shelves.

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WHEN HIS CANARY SANG

A well-known Christian, giving an exposition on Romans 15:13, said that the "joy and peace in believing" always reminded him of his canary. "This bird," he said, "never sings its best until I have given him his bath, but after these occasions the song is perfect." *Just so with the sinner; when he has experienced the cleansing of the precious blood of Christ his song should be at its best, producing wondrous joy and peace in the heart.* C. H. Spurgeon used to say: "Joy is peace dancing: and peace is joy resting!"—P.H.F.

* * *

SUPPOSE THE BIBLE WERE GONE!

A certain man dreamed that he went to consult his Bible and found every page blank. In amazement he rushed to his neighbor's house, aroused him from his sleep, and asked to see his Bible, but when he brought the Book they found it also blank. In great consternation they sought other Bibles, with the same result. Then they said, "We will go to the libraries and from great books we will gather the quotations of Scripture, and thus remake our Bible." But when they examined all the books upon the shelves of all the libraries, they found that wherever a quotation of Scripture had been, that part of the page was blank. When the man awoke, his brow was cold, yet covered with perspiration, so great had been his agony during the dream.

Oh, how dark this world would be without the Bible! Man would be like a wretched ship dashed into mid-ocean.—King's Business.

* * *

THE CORRECT LABEL VITAL

Dr. J. Wilbur Chapman told of a distinguished Methodist minister who preached on sin. He did not beat around the bush. He called sin "this abominable thing which God hates." One of his church officers afterward came to see and talk with him in his study. He said to the minister: "Mr. Howard, we don't want you to talk as plainly as you do about sin, because if our boys and girls hear you talking so much about sin, they will more easily become sinners. Call it a mistake if you will, but do not speak so plainly about sin." The minister took down a small bottle and showed it to the visitor. It was a bottle of strychnine and was marked "Poison." He said: "I see what you want me to do. You want me to change the label. Suppose I take off this label of 'Poison' and put on some mild label, such as 'Essence of Peppermint,' don't you see what happens? *The milder you make the label, the more dangerous you make the poison.*"—W. S. Bowden.

COLLEGE OR CALVARY?

Lord Guthrie tells how he spent a Sunday in London, hearing the great preachers, and could not remember a single sentence of the sermons; but he could never forget a sentence he heard the same Sunday morning as he passed an open-air meeting. It was uttered by a young fellow: "*I have never been to college, but I have been to Calvary.*"

* * *

REST OF SOUL

A woman lay dying. A minister sat beside her and tried to break the news as gently as he could. He said, "They think your time is short." "Yes," she said, "I know it." He said, "Have you made peace with God?" "No," she replied, "I haven't made my peace with God." "Then are you not afraid to die?" "No," she said. "Do you realize that in a few hours you must meet God?" "Yes." "And you have not made your peace with God?" "No, and I am not going to."

There was a strange light of perfect peace in the woman's eyes, and the minister realized there was something back of it all. He said, "What do you mean?" She said, "Listen! I know I am dying, yet I have no fear of meeting God. *I am resting in the peace which Jesus Christ made in His atoning death upon the cross, and I don't have to make my peace with God, for I am resting in the peace which Jesus Christ has already made.*"—*Christian Herald* (London).

* * *

TEMPTATION

The story has been told of a little fellow whose mother, upon leaving home to go downtown, said, "Johnny, while I am gone don't you get into the jam." "No, mother, I won't," he promised. Upon returning, she noticed jam between Johnny's fingers and in the corners of his mouth. "Didn't I tell you not to get into the jam, Johnny?" Looking into her face with big eyes, he said dolefully, "Yes, mother, you did." "Johnny, didn't I tell you that when Satan tempted, you should tell him to get behind you?" "Yes, mother, (sniffing) but when he got there he pushed me right on in!"

So it is with many a child of God who casts side glances at, and in the heart ponders, temptations to partake of the allurements of the world. To such, the least incentive will carry him "right on in." *The Christian should submit himself, therefore, to God. "Resist the devil, and he will flee"* (James 4:7). God says, further, in James 1:12: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him."—R. G. D.

HOW MUCH SHALL WE KEEP?

There was a servant of God who had a little girl, and he was anxious that she should be brought up to serve Him, and he wanted to teach her that we should give one-tenth of our possessions to God. One day he called her into his study, where he had arranged ten piles of money. And he said: "You see, I have ten piles of money here. One, two, three, four, five, six, seven, eight, nine—they belong to me; but this tenth one belongs to God." The little girl said: "*Oh, Father, are you going to keep all the nine for yourself?*"—*King's Business.*

* * *

A WAITING FATHER

Newman Hall has said that when the child stretches out its arms and calls to its parents for help, they love its call. That voice of dependence, desire, and confidence, is music to their hearts. It would be very unnatural for a child to say, "My father has arranged all for me; he will do his best, and I need never tell him a trouble or a wish." Every true parent loves to hear his child asking comfort in trouble, protection in danger, and the supply of its wants. *And God, who made a father's heart, represents Himself as our Father, and teaches us as children to call upon Him in trouble.*

* * *

THE CAMEL In Poetic Prose

I loaded my camel rich and high, and marched him up to the needle's eye. He was laden with riches manifold, with bales of silk and with sacks of gold, with precious tomes and with jewels rare, and with vessels lovely beyond compare. I urged my camel with angry din, I pressed the camel to enter in, but far too large with his loading high he could not pass through the needle's eye. I rode the camel a night and a day, and sought to enter some other way; but though I followed a wearisome round, only the needle way I found. I groaned, for I did not have enough, but I took from the camel the bulkier stuff, and with gold and gems I would fain get by; still the camel stuck at the needle's eye. Then I left the camel alone outside and all by myself the entrance tried, and with all of my pockets stuffed. Alas, the needle still would not let me pass. Then at length I threw all my wealth away, and sank upon lowly knees to pray. I begged the Lord to forgive my sin, and to let a poor traveler enter in. *Then lo! the marvelous needle's eye grew to an entrance wide and high, and proud and glad, in a beggar's dress, I passed the Portal of Happiness.* But where the camel decided to go, I did not care and I do not know.—Amos R. Wells, in *Sunday School Times.*

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

PALESTINE AND THE JEWS

F.B.F., Ottawa, Ont.

Questions: Is it true, as taught by the Oxford Group here, (1) that the Jews could make no greater mistake than to return to Palestine; (2) that the Jews are not God's chosen people; (3) that the earthly parents of Jesus were not Jewish?

Answers: (1) Since no reasons are given, we are somewhat in the dark. The Jews who have already returned have shared in the general prosperity of the country. Recently, the Mohammedans have caused trouble for the Jews, but at the present time the British have complete control. However, are not the Jews being persecuted elsewhere? Can they escape trouble by remaining in the lands where they are? Is not such an assertion as the one we are considering, made in ignorance of Deuteronomy 28:64-67? (2) This statement reveals great unfamiliarity with the Bible, particularly the Old Testament, for example, Deuteronomy 14:2. True, the Jews are now scattered world wide, but only temporarily (Deut. 30:1-10; Luke 21:24). (3) If the earthly parents of Jesus were not Jews, what is the testimony of the chronologies in Matthew 1 and Luke 3? These prove positively the Jewish ancestry of the parents of Jesus, while Luke 1:35 and Matthew 1:18-23 accredit His divine Sonship.

THE FEARFUL AND UNBELIEVING

L.E.J., Evansville, Wis.

Questions: (1) Who are "the fearful and unbelieving" of Revelation 21:8? I cannot reconcile Revelation 20:10; 22:15, and the latter part of 21:8, with Malachi 4:1-3.

Answers: (1) They are the people who in the present time have the opportunity for believing on the Lord Jesus Christ and confessing Him before men, but instead are fearful of men and not bold toward God, and who draw back into perdition. (2) The verses in Malachi describe God's judgments upon the wicked who shall be living upon the earth at the end of the present age. They are represented by the tares, and are destroyed from off the earth (Matt. 13:40). This does not mean the destruction of their souls. As spirit beings they are imperishable, and it is this aspect of them with which the passages in the Revelation deal, and which describe the judgment of the wicked as unending.

UNBELIEF REJECTS CHRIST

O.G.H., Chicago, Ill.

Question: Why does one individual accept Christ and another reject Him?

Answer: As you say, this is a matter of individual choice or will. For example, Jesus once said to the Jews, "And ye will not come to me, that ye might have life" (John 5:40). They deliberately chose to reject Christ and His claims. The explanation of their rejection, however, was their own unbelief. People are judged and rejected because they do not believe on the name of the only begotten Son of God (John 3:18). He that believeth hath eternal life, but the unbeliever abides under the wrath of God (v. 36). The true Light has come, but men love darkness rather than light (v. 37). Perhaps you now ask how one can believe? See Romans 10:17.

SAVED BY HIS DEATH

D.S.K., Sheridan, Ill.

Questions: (1) Does it make any difference whether the birth of Jesus was natural or supernatural, since His life is far more important? By "his life" I mean that He gave us the highest conception of what God is as to His love, justice, goodness, etc. (2) Are man and Jesus Christ both divine? (3) Is there a difference between deity and divine? (4) Is it true that at the cross love and sin met?

Answers: The virgin birth of Jesus Christ was necessarily supernatural since in no other way could He have become the "only begotten Son." In no other way was it possible for Him to have become man and die in our stead (John 1:14; Phil. 2:6-11). In Him alone is the union of God and man—perfect Deity and sinless humanity. We are not saved by His sinless life, but through the atonement on the cross, which was made possible because He was the Son of God and lived sinlessly. No one has been able to imitate Him. Since all men are sinners, it was necessary for them to have a sinless substitute. (2) As created, man was a sinless creature. Since the Fall man is a sinner by nature. Hence no man is in the same class with Christ. (3) Yes, and they ought not be used interchangeably. Deity refers to the essential nature of God and to Him alone, while divine is a broader term and employed more loosely. (4) Love and sin first met in the Garden in Eden. In a sense they also met at the cross. There the love of God was embodied in the suffering Christ (John 3:16), and there also adequate provision was made for the sin of the world, being atoned for by the death of Jesus Christ (I John 2:2).

VALUE OF ANIMAL SACRIFICES

M.B., Holland, Mich.

Question: Could the Old Testament saints have been saved in case they neglected altogether to offer sacrifices for their sins?

Answer: The question assumes that these saints were saved when they obediently offered the sacrifices. Our understanding is that the animal sacrifices had little to do with their salvation, whether offered or not, except as they evidenced the obedience of their faith. The apostle distinctly declares concerning these sacrifices that they "can never take away sins" (Heb. 10:11). At times those sacrifices were an abomination to Jehovah (Isa. 1:11-13). The only sacrifice which can atone for sin is that of Jesus Christ Himself. Was not the chief value of the Old Testament sacrifices the constant reminder of the people's sins and the need of these offerings as substitutes slain in their stead, all of which were typical of Him who as the Lamb of God bore the sin of the world (John 1:29)?

PROPER METHOD OF GIVING

V.O., Pangburn, Ark.

Question: Is it scriptural for a church to invite a gospel singer to come and put on a program, and charge a certain price for the purpose of raising money to carry on the work of the Lord?

Answer: Such methods appear to make giving easy, but are expensive in the long run. We do not know whether this gospel singer received any remuneration. Even if he made no charge, the fact remains that all such indirect methods of raising money for the Lord rob the giver of any real spiritual blessing. The reaction of easy giving is poverty of soul. The scriptural method of direct giving enriches the soul. God does not need our money, but He requires us to give in order that we may receive the reflex spiritual blessing. "The liberal soul shall be made fat." God often withholds His best because we give Him our least. The church or the individual Christian must learn the joy of liberal giving before God can open the windows of heaven and pour out its streams of blessing. (For further consideration see p. 38, *Bible Problems Fairly Met*.)

MORMONISM

S.H., Holland, Mich.

Question: Kindly give Bible references to prove that Mormonism is wrong.

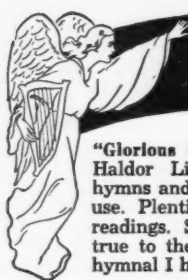
Answer: All of their teachings concerning spiritual things are unscriptural. I would suggest that you make inquiry of the Utah Gospel Mission, 9277 Amesbury Ave., N.E., Cleveland, Ohio. But here are a few Bible references: as to

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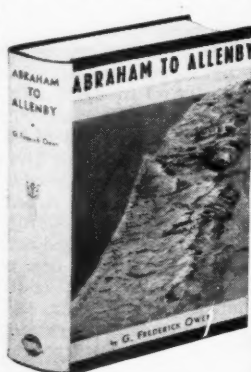
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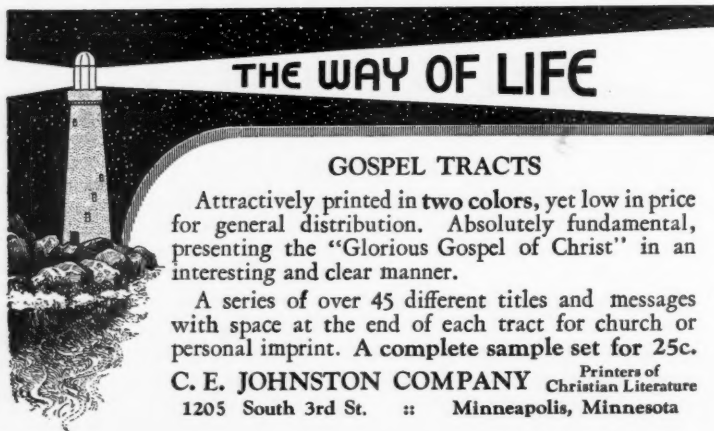
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THE SECRET RAPTURE

C.E.L., Heber Springs, Ark.

Questions: (1) Will there be a secret rapture, or will all people behold Christ when He returns for His saints? (2) What is the present relation of disembodied spirits with Christ?

Answers: (1) When the saints are caught up to meet the Lord in the air (I Thess. 4:13-18) that event will be secret insofar as any revelation of Christ to the world is concerned; but He will be seen by all when as the Son of man He returns in glory to reign (Rev. 1:7). (2) They are with Him and behold His glory, and sing His praises around the throne (Luke 23:43).

UNITY TEACHING CONCERNING CHRIST

S.S., Eugene, Ore.

Question: What does Unity teach about Christ's deity? Also what does the Oxford Group teach?

Answer: In answer to the question, "Does Unity believe in the divinity of Christ?" we quote the following: "Unity believes not only in the divinity of Jesus, but in the divinity of every man in the Mind of Being. . . . Man's one mission is to demonstrate his divinity in the midst of humanity as did Jesus." This is sufficient to show that Unity teaches that Jesus is no more God than any ordinary man is God. As to the teaching of the Oxford Group concerning the deity of Christ, we never have seen any doctrinal statement of this movement. Their emphasis is upon the life, not upon belief.

TESTED AND SIFTED

L.C.R., Chicago, Ill.

Questions: What did Jesus say that caused some of His disciples to cease following Him? Who were they and where is the passage found?

Answers: The passage is John 6:41-66. It follows the account of the miraculous feeding of the five thousand men which had occurred the day before. Our Lord took occasion to speak concerning Himself as the Bread of life. This teaching was too deep for some. "Spiritual things are spiritually discerned." No doubt the words of Jesus were meant as a test, for He said, "Every one that hath heard from the Father, and hath learned, cometh unto me" (v. 45), and added (v. 47), "Verily, verily, I say unto you, he that believeth hath eternal life." Many disciples who listened said, "This is an hard saying; who can hear it?" Then Jesus spake of another but future fact, namely, His own return to heaven (v. 62). Whereupon many of His disciples turned

back and walked no more with Him. A disciple is merely a seeker after truth. He may continue to follow Christ and be saved, but some disciples are ever learning but never come to a knowledge of the truth (II Tim. 3:7). Thus the teachings of Jesus eventually sift out the unworthy. God would have all men saved and come to a knowledge of the truth (I Tim. 2:4, 5).

THE KEYS

W.E.S., Clayton, Ill.

Question: Will you please explain Matthew 16:19?

Answer: Peter was the most highly privileged of the apostles. Unto him was first revealed the fact that Jesus Christ, the Son of man, was also the Son of God (vv. 13, 16). Following this confession a high honor was immediately placed upon Peter, "And I will give thee the keys of the kingdom of heaven" (v. 19). The first use Peter made of these keys was on the Day of Pentecost when he "opened the door of faith" to the Jews; next, with John, to the Samaritans (Acts 8:14, 15), and finally to the Gentiles (Acts 10). The power of binding and loosing was later bestowed upon all of the Twelve (Matt. 18:18). Peter never claimed any superiority over the other apostles and never attempted to exercise any, as the popes of Rome, who claim to be his successors, have done. The latter part of verse 19 refers to official acts. Only in their official capacity can officers of the Church pronounce sins forgiven or retained. After the apostles had received the earnest of the Holy Spirit they

were given power to remit or to retain sins; not in any absolute sense, but only officially and declaratively, after the individual had fulfilled or had failed to fulfill the conditions.

SINNERS AND SICKNESS

P.N., Taylorsville, Ky.

Questions: (1) Will there be any unsaved persons on the earth after the Great Tribulation? (2) Will there be any sickness or death during the Millennium?

Answers: Apparently not all sinners perish during the Great Tribulation. While the tares are to be destroyed during this judgment period (Matt. 13:40), some judgments are to be administered personally by the Son of man after He returns to the earth (Matt. 24:29-25:41). (2) The description of the blessedness of the inhabitants of Zion of the future, as contained in Isaiah 34, has this prediction in verse 24: "And the inhabitant shall not say, I am sick." Yet according to Isaiah, as visions are given to him of the distant future, "the child shall die an hundred years old; and the sinner being an hundred years old shall be accursed" (65:20). Longevity will be the rule, and every old man shall fulfill his days and then, apparently, die. Only in the new earth shall there be no more death (Rev. 20:14; 21:4).

THE DAY OF REDEMPTION

C.W.G., Aurora, Ill.

Question: What is "the day of redemption"?

Answer: This phrase occurs only once in the Bible (Eph. 4:30) and evidently refers to the time when our redemption shall be completed. This will terminate in the redemption of our bodies, either by resurrection (I Thess. 4:16) or by the instant transformation of the bodies of the living (v. 17, with I Cor. 15:51-58).

ALL THINGS TO ALL

M.K., Hannibal, Mo.

Question: Where may we find the statement of Paul that he was all things to all men in order to save some; and what is the meaning of it?

Answer: The passage referred to is I Corinthians 9:22. Verses 20 and 21 also should be read. Paul was keen to save people. In order to do so he sought a common footing with those whom he sought to save. If that person were a Jew, so was Paul. Hence he had at once a common ground of approach, a point of contact. If the person were a Gentile and not under the Mosaic law, as a Christian neither was Paul; rather he was now under the law of Christ. In dealing with the weak he could well take the ground that he was weak also (II Cor. 11:29, 30), for he could do nothing of himself. Thus not by compromising himself or the truth in any way, Paul was quick to find a point of contact in what was common between himself and the one whom he sought to reach for Christ and the gospel. In a lawful way, Paul made himself all things to all men in order that he might by all means save some.

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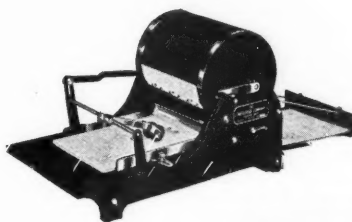
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April 9

PAUL PREACHES THE RISEN CHRIST

Acts 13:16, 23-31, 38-39; I Corinthians
15:19-22

Golden Text: But now is Christ risen from the dead, and become the firstfruits of them that slept.—I Corinthians 15:20.

From time immemorial man has stood questioning at the close of life somehow feeling that (as Tennyson expressed it)

*Thou wilt not leave us in the dust;
Thou madest man, he knows not why;
He thinks he was not made to die:
And Thou hast made him; Thou art just.*

But nowhere in nature was there written the assurance that death did not end all. In fact it was not until Christ won His victory over death that there was any real certainty that there was life beyond the grave.

Christianity is the only faith that rests upon the resurrection of its founder. Other religions point with pride to the monuments at the graves of their founders. Christianity alone presents an empty tomb. Since only God can give life and Jesus by His own power raised Himself from the dead, we have the right to the glorious claim that Christianity is the one true faith—a victorious living faith. Resurrection truth

I. Makes the Preacher Bold (v. 16).

Barnabas and Paul had been set apart by the Holy Spirit and by the Church for missionary work, and on their first journey had reached Antioch in Pisidia. In the synagogue on the Sabbath day they were asked to speak to the people. Paul arose in holy boldness and called upon them to hearken to him. What is the important message which gives this preacher such assurance? The resurrection of Jesus Christ. It is true that the sermon he gives presents much other information as it logically and tactfully leads up to its high point, but that point is the resurrection and the redemption which it assures.

Many things enter into the preparation and equipment of a gospel messenger, but with it all he needs resurrection power if he is to be truly effective. He must know the risen Christ!

II. Makes the Gospel Clear (vv. 23-31, 38, 39).

Reviewing Israel's history, Paul declares that of the seed of David God had "according to his promise raised unto Israel a Saviour, Jesus," but that they slew Him. Now, if that were the end, we would indeed be "of all men most miserable" (I Cor. 15:19). Our hopes of salvation, with Israel's hopes, were bound up

in Christ. But a dead Christ could save no one, not even Himself. We must have a living Christ. Had Paul's message stopped there it would have been a hollow mockery. But wait, what is it we read? "God raised him from the dead" (v. 30). Blessed truth! Glorious foundation for the proclamation of the gospel so aptly epitomized in the words of verses 38 and 39. Now it is clear that we have a victorious, living Saviour and a gospel to preach that is the "power of God unto salvation to every one that believeth" (Rom. 1:16).

III. Makes the Future Certain (I Cor. 15:19-22).

Man comes to the years of maturity and suddenly faces the shocking fact that the life to which he gives so much, for which he labors and sacrifices, is but for a brief span of years, perhaps at the most "three score years and ten, and if by reason of strength they be fourscore years, yet is their strength labor and sorrow" (Ps. 90:10). He sees that friends and loved ones must part at the grave. Is this the end?

The answer to that question comes to us today from the empty tomb in the garden through the words of Paul. Listen to their majesty—rejoice in their beauty and assurance: "But now is Christ risen from the dead." Hallelujah! And that's not all, He has "become the firstfruits of them that slept" (v. 20), which means that all those who are asleep in Jesus will be brought forth in due season.

The resurrection of Jesus transformed the grave (as a friend of mine expresses it) from a dark hole in the ground where hope ends, to a highway, going down, it is true, through the valley of the shadow, but lighted by the victory of Jesus over death, and bordered on both sides by Easter lilies. Thus is "brought to pass the saying that is written, Death is swallowed up in victory"—a victory that makes us "steadfast, unmoveable, always abounding in the work of the Lord" (I Cor. 15:54, 58). It is Easter. Christ is risen! Let us rejoice!

April 16

PAUL ESTABLISHES CHURCHES Acts 14:1-7, 19-23

Golden Text: According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.—I Corinthians 3:10.

"Onward, Christian soldiers," says the well-known hymn, thus expressing the truth that Christianity is engaged in a relentless warfare against the world, the flesh, and the Devil. Those who conceive of their relationship to the church as a convenient and comfortable social arrangement, with a bit of spiritual flavor

but no responsibility, have none of the Spirit of Christ, or of His bondservant Paul, whose life we are now studying. Phillips Brooks was right when he said, "If Christian faith does not culminate in the effort to make Christ known to all the world, that faith appears to me to be a thoroughly unreal and insignificant thing, destitute of power, and incapable of being convincingly proved to be true."

The constraining love of Christ sent Paul and his co-workers pressing on from Cyprus to Antioch in Pisidia, to Iconium, to Lystra, and to Derbe. Joy and sorrow, fellowship and hatred came and went, but the witness for Christ went on. Our lesson can best be considered as a study in contrasts.

I. Belief and Unbelief (vv. 1, 2).

"Multitudes both of the Jews and . . . Greeks believed." What joy that must have brought to the preacher. "Unbelieving Jews" and Gentiles with "minds evil affected"—how sad such a result made Paul's heart. The same division prevails today. There are only two kinds of people in the world, the believer and the unbeliever, the saved and the lost. To which do you belong?

II. Popularity and Persecution (v. 4).

"The multitude was divided." Paul knew all about that, so does every faithful teacher and preacher of the gospel. Paul and Barnabas were thus made ready for the experience which they were to have at Lystra where the healing of the crippled man first brought them worship as gods, and then bitter persecution. Few temptations are more appealing to the Christian worker than popularity, and possibly none is more treacherous. Let us labor to please God, not men, and when men give us false acclaim let us like Paul urge them to "turn from these vanities to the living God" (v. 15).

III. Boldness and Caution (vv. 3, 5, 6).

The persecution at Iconium only made the messengers bold in their purpose to stay on (v. 3), giving testimony to God's grace. The Christian worker need not be afraid of the devices of evil men so long as God leads him to stand his ground. Christian testimony calls for courage! But wait, in verses 5 and 6 we find the preachers fleeing to another city. Is their courage gone? No. They are exercising God-given judgment and caution. "Sometimes it is needful to fling away your life for Jesus; but if it can be preserved without shirking duty it is better to flee than to die . . . A voluntary martyr is a suicide . . . Heroic prudence should ever accompany a trustful daring, and both are best learned in communion with Jesus" (Alexander MacLaren).

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IV. Death and Life (vv. 19, 20).

The persecution at Lystra culminated in the stoning of Paul and his being left for dead. Some believe that he really died and had the glorious experience recorded in II Corinthians 12:2-5 before he was raised by God from the dead. Be that as it may, God miraculously brought the dead or apparently dead man to full life and vigor, and on he went to the city of Derbe. Those of us who belong to Christ and serve Him should recognize that our very lives are in His blessed hand. Our purpose should be to glorify Him, whether by life or by death.

V. Advance and Return (vv. 21-23).

The work of God is not completed by the pioneering forward thrust into the strongholds of Satan. That work is necessary, and just now men are desperately needed to do such work in heathen lands. Women shame the men by their willingness to go where missionary boards can only send men, who are all too often lacking.

On the other hand, there is no more important work than that of confirming and establishing new Christians in their faith. Paul and Barnabas were not making a retreat. They were courageously returning to the stoning and the hatred of the cities they had served in order to give counsel and encouragement to the believers. Note that they ordained elders, evidently consummating some form of church organization. Sometimes one becomes so tired of intricate church machinery that the tendency is to wish there were none at all, but here again we need to be balanced in our thinking and acting.

April 23

PAUL WINS RECOGNITION FOR GENTILE CHRISTIANS

Acts 15:23-29; Galatians 2:1, 2, 9, 10

Golden Text: A man is not justified by the works of the law, but by the faith of Jesus Christ.—Galatians 2:16.

Persecution from outside was soon followed by what was even more serious—difficulty within the Church. If Satan cannot destroy God's work in one way, he cunningly tries another plan. Although the first council at Jerusalem (Acts 11) had decided that "to the Gentiles also hath God granted repentance unto life," the question did not stay settled. There were persistent Judaizing teachers who now contended that even though the Gentiles could be saved, they had to come into the Church by way of Judaism and first fulfill the Jewish rite of circumcision.

I. A Serious Difference of Opinion—Grace versus Law.

The story of how this vital and fundamental question came up is found in the early verses of Acts 15. The entire future of the gospel ministry was in a sense dependent on the solution of this problem. Christianity is the only religious faith in the world that presents justification by grace as the way of redemption; all others follow (more or less) the path of salvation by works. The question now

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was, Shall works of the law be mingled with grace—can Jesus Christ alone save men, or is salvation through Jesus Christ plus something else? How was such a serious question to be settled? Should argument and strife be permitted to go on until the stronger party prevailed? Better judgment indicated the desirability of

II. A Christian Method of Settlement—Council not Controversy.

There may be times when it becomes the duty of the Christian worker to take an uncompromising stand for the truth of God and refuse to be moved, come what may. But certainly there should be no such spirit in dealing with differing

interpretations of Scripture on the part of sincere and earnest Christian brethren. How much would be gained in the Church today if, instead of magnifying differences and permitting personal desires and ambitions to intervene, men were willing to sit down in the spirit of Christ around the tables of Christian council and brotherhood, presided over and directed by the Holy Spirit (Acts 15:28).

The whole question was honestly and carefully considered by the second council at Jerusalem, with the result that there was a vindication of the preachers of God's grace. After presenting a plain disavowal of those who had troubled them and subverted their souls (what a serious thing it is to teach error concerning God's Word!), the council being of one accord, gave recognition to Paul and Barnabas as men who had "hazarded their lives for the name of the Lord Jesus" and were worthy of confidence and support.

No man should think more highly of himself than he ought. Humility is a Christian grace which well befits a sinner saved by grace. But the Bible abounds with admonitions to honor one another, to recognize the laborer as being worthy of his hire, to give recognition to those who are over us in the Lord. The brethren at Jerusalem were thoughtful and courteous enough to so honor and encourage Paul and Barnabas. We could well follow their example in recognition of faithful servants of Christ in our own church or community.

III. A Momentous Decision—Salvation by Grace.

The final decision of the council is sent not only by Paul and Barnabas, but also by a committee from Jerusalem—a gracious gesture of fellowship. Courtesy is not out of place in dealing with even such difficult things as controversies on Christian doctrine. In fact it should be most in place in such a situation.

As a matter of record (a wise procedure in such a case) a letter was sent which, after addressing the Gentiles as "brethren," reviewed the history of the matter and then, without mentioning circumcision at all, puts upon the Gentiles "no greater burden than the necessary things." And what were these? Those things which relate to purity of life as those who were enjoying Christian liberty. The law of Moses need not be kept as a ground of salvation. They were saved by grace. But grace can never be the cloak of careless living, nor can liberty in Christ be interpreted as license to live in sin. We are set free in Christ, not that we may sin, but that we may "go and sin no more."

April 30

PAUL CROSSES INTO EUROPE

Acts 15:36; 16:4-15

Golden Text: And after he had seen the vision, immediately we endeavored to go into Macedonia.—Acts 16:10.

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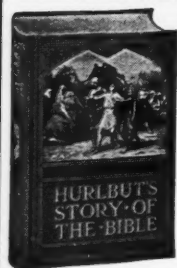
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portant, but upon which the destiny of an entire life may turn. Who does not recall the poet's lament over the want of an ordinary horseshoe nail which resulted in the loss of the shoe, which disabled the horse, whose rider was lost, with the result that the battle went against his people.

Since the great issues of life may turn on the simplest of choices, we need guidance at every point in life. This need has been recognized by those who would make merchandise of their neighbors. Quacks and charlatans offer guidance by every method from reading the palm, looking at the stars, or consulting the spirits, to those smug enterprises which pose as spiritual and talk much of prayer, but which do not honor the name of Christ nor recognize Him as Redeemer and Lord.

One of the glories of the Christian faith is that the believer is indwelt by the third person of the Trinity, the Holy Spirit Himself, who is ready and willing to give divine guidance in every detail of life from the smallest to the greatest.

We study today the coming of the gospel into Europe, and that means through our forefathers to America. We consider what from our viewpoint was a crucial point in the history of the Church. Thanks be to God that His servant Paul was in that hour obedient to the guidance of the Holy Spirit. Observe that the gospel came to Europe

I. By Providential Hindrance (15:36; 16:4-8).

Not only the steps, but also the stops, of a good man are ordered of the Lord. That is not an easy lesson to learn. We may be as much in the will of the Lord when all of our efforts seem to be thwarted as when they prosper. Let us not forget it.

Paul had set out on a second missionary journey to carry out a sort of follow-up campaign in the cities where he had already preached. This was a good plan and had God's blessing (see v. 5). But soon we find that word "forbidden" (v. 6) and then "suffered not" (v. 7). The Holy Spirit began to close doors to the gospel preacher. Now what? Shall he go on in determined self-will? Or shall he become discouraged and embittered in his soul? No, let him wait, for God is guiding him by providential hindrance, which is soon to be followed

II. By Divine Guidance (16:9, 10).

The Spirit spoke to Paul in a vision revealing the divine purpose that the gospel should go over into Macedonia. The Spirit leads in our day, possibly not by visions, but by that impelling inward prompting complemented and checked by the teaching of Scripture and by providential circumstances, and a man may know what is the will of God.

A word of caution is needed at this point. Some earnest Christian people go astray in the matter of projecting their own desires and purposes into the place where they come to regard them as the will of God, and thus do themselves and others much harm, not to speak of the reflection which falls on Christianity

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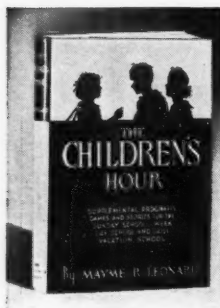
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as a whole. The three things already mentioned should agree—(1) the inner prompting of the Spirit, (2) the teaching of God's Word, and (3) God's hand in our outward circumstances.

III. Through a Faithful Witness (vv. 11-14).

The gospel came to Europe because Paul and his fellow workers were faithful to their calling. When God led, they went to Macedonia (vv. 11, 12), where they sought out those who were in the place of prayer (v. 13). Paul spoke to them about Christ (v. 14). It is one thing to have a vision, it is another thing to be obedient to that vision (Acts 26:19). There are some who talk much of their consecration to God, but who give little evidence of it. The little girl was right (though her grammar was wrong) when she said, "It's better to walk your talk than to talk your walk."

IV. Through a Receptive Heart (vv. 14, 15).

God sent an obedient messenger to the place where He had a prepared heart (v. 14). Space forbids much reference to this godly, successful business woman and housemother, but we do note that she not only received the Word of God into her own heart, but at once gave herself to the task of passing it on. The first thing she could do was to give aid and comfort to the messenger of the truth, and she did that at once. Be assured that from that day on she did all she could to prosper the gospel on its way through Europe and to the ends of the earth. Have we done likewise?

May 7

PAUL WORKS A HARD FIELD

Acts 18:1, 4-11; I Corinthians 2:1-5

Golden Text: I can do all things through Christ which strengtheneth me. —Philippians 4:13.

"Sissy!" That one word uttered with the depth of scorn of which only a school boy is capable, is enough to ruin the happiness of the one toward whom it is directed. The writer of these notes has a manly son of eight years of age who has many ambitions in his young heart, but one great fear, namely, that he may do something that will mark him as a "sissy." It is a commendable thing that boys should feel that way, provided, of course, that they are properly instructed in home and church so that they know that real manly courage does not mean being a ruffian or an ungodly person.

One could wish that more of that spirit were evident in the Christian Church. We really have all too many professed believers who are "soft"—afraid of the hard blows of life. These people tell young folk both by word and deed that Christianity is a religion for softhearted, sentimental folk, when as a matter of fact it calls for all the red-blooded vitality of the strongest man and woman. Here is a place for the boy or girl, man or woman, who has a backbone and the spirit of the pioneer. It's a great and glorious battle in which we are engaged. Paul knew it and lived it. In the progress



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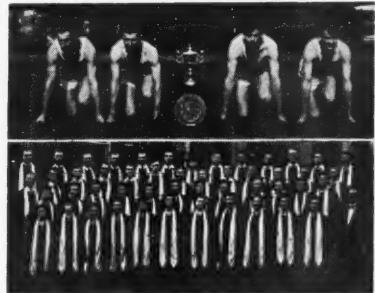


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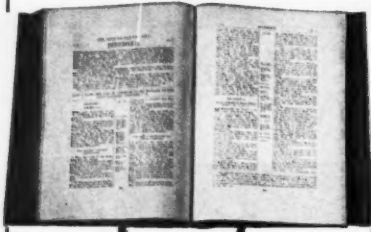
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of his ministry we find him at Athens (Acts 17), where a brilliant appeal to the philosophers of that place brought little result. From thence he comes to Corinth, one of the greatest and most wicked cities of the day. Here he meets a difficult task.

I. Human Inability (Acts 18:1, 4-8).

To call a man a "Corinthian" was to label him as a drunkard and a libertine. The town was really tough, and Paul walked right into that impossible situation to preach the gospel. He naturally first went to the Jews in the synagogue, but when he preached Christ they made short work of putting him out. Rather we should say he very definitely separated himself from them. Consider the graphic picture in verse 6. But he didn't go far. He set up his testimony for Christ in the house next door, where God had a believer all prepared to receive him. The preacher of the truth may move, but he does not run away from God's appointed place.

Opposition was evidently keen, and as Paul came and went the leaders in the synagogue would probably meet him and make known their plans to destroy him. This, added to the opposition of the wicked city, was enough to discourage any man. He had some results (v. 8), but on the whole he had to struggle with the heartbreak of an impossible task. But the hour of man's extremity is the time of God's opportunity. There comes

II. Divine Encouragement (Acts 18:9-11).

God never tries His people beyond their ability to bear. It is not always given to His servants to have the assurance of success which came to Paul, but in all probability they do not face such staggering discouragement. In any case, those who have walked in the valley as well as on the mountain top with the Lord testify that He gives strength in the hour of weakness to all those who trust Him.

Paul was assured that no bodily harm would come to him and that he was not to think that he was alone, for there were many of God's people even in that wicked city. Safety and fellowship were thus assured, and none too soon either, for almost at once a bitter persecution broke out against him. Read verses 12-17. Note that the assurance of God's protecting care does not mean that we shall escape trials and sorrows, but that we are to be kept in the midst of them.

III. The Secret of Victory (1 Cor. 2:15).

Looking back on his ministry in Corinth, Paul writes of the secret of his successful work there. This is a passage that every teacher and preacher of God's Word should prayerfully ponder. Eloquence, human wisdom, and self-confidence may be the basis of success in the things of the world, but not in the ministry of the gospel. How well we know that the most carefully reasoned and well-phrased message may be utterly flat and powerless, while the stumbling utterance from a heart full of the love and grace of God "becomes a fire and a searching

and a burning, because the Holy Spirit catches it up and bears it upon the inner consciousness of men" (Morgan). The man who preaches without his soul atremble with the sacredness of his task, his own unworthiness, and an appreciation of the power of God, may be eloquent and learned, but he will accomplish little for God. The power of God is essential to any truly effective preaching of His Word.

The Bible as Seed

(Continued from page 431)

tion. Let us give ourselves to the sowing of the good seed of God's Word.

A scholar of renown sometime ago, said that for years he had given himself to the perusal of every book he could find which assailed the religion of Jesus Christ and the Bible. He said that several times he found himself on the brink of infidelity. There were but two considerations which held him back. "First," said he, "I am a man, and only a man. I am going somewhere. I have read all that the literature of unbelief can tell me and it shed not one ray of light upon the darkness. These books would leave me entirely without hope, but I will not allow them to take away the only guide I have and leave me stone blind. Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream."

"It is more than a dream,
It is more than a song,
It is more than a yearning or prayer;
'Tis a promise most dear,
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Endless life is awaiting me there."

Fruit is never borne by doing; fruit is always borne by dying.—Bishop William Culbertson.



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THE OBEDIENCE OF FAITH Genesis 22:1-18

1. Faith hearing God's voice (vv. 1, 2).
2. Faith doing God's will (vv. 3-10).
3. Faith receiving God's blessing (vv. 11-18).—Merold E. Westphal.

THE FELLOWSHIP OF THE UPPER ROOM Luke 24:49; Acts 1:1-14

- I. A fellowship of Obedience.
- II. A fellowship of Faith.
- III. A fellowship of Separation.
- IV. A fellowship of Prayer.
- V. A fellowship of Companionship.
- VI. A fellowship of Purpose.
- VII. A fellowship of Patience.—W. C. Garberson.

JUDAS

A Brief Study

Introduction: The Scriptures record nothing good concerning Judas. He is referred to by the words "betrayer" or "betrayed" 34 times in the New Testament.

- I. Judas' Marvelous Opportunities
 1. Companionship with Christ and other disciples.
 2. Having Christ as his teacher.
- II. Judas' Failures
 1. Possessed wrong motives.
 2. Set a price upon his association with Christ.
- III. Judas' Fatal Losses
 1. His peace of mind.
 2. His hope.
 3. His life.
 4. His soul forever.—Guy H. Fish.

BEHOLD, THY KING!

Matthew 21:5

- I. The King Promised (Ps. 2:6, 7; Isa. 9:7).
- II. The King Presented and Acknowledged.
 1. By wise men (Matt. 2:2).
 2. By Nathaniel (John 1:49).
 3. By the multitude, but for a day (John 12:13).
- III. The King Rejected (John 1:11; 19:14, 15).
 1. Crucified (John 19:19).
 2. Risen (Acts 2:11).
- IV. The King Returning (Rev. 19:11-16).
 1. To reign (Rev. 17:14).
 2. An eternal King (I Tim. 1:17).

Conclusion: Acknowledged as personal King (Luke 23:42). Result. A part in the eternal kingdom.—M. A. Darroch.

THE CHRIST OF PALM SUNDAY Matthew 21:1-11

1. Publicly Presents Himself as King.
 - II. Popularly Acclaimed by Fickle Crowd.
 - III. Personally Crowned by Those of Fixed Purpose.
 - IV. Publicly Rejected Ere the Week Is Over.
- Conclusion:** The Christ of Palm Sunday presents Himself to you. What is your answer? May it be—

*"King of my life, I crown Thee now,
Thine shall the glory be."*

—Vance H. Webster.

DARKNESS TURNED TO DAWNING Matthew 28:1; II Peter 1:19

- I. Darkness of Calvary.
 1. Physical.
 2. Spiritual.
 - II. Darkness Over Disciples.
 1. Discouraged.
 2. Hopeless.
 - III. Dawning of Easter Morn.
 1. Risen Christ.
 2. Triumphant Message.
 - IV. Dawning of New Day.
 1. For individuals who receive risen Christ.
 2. For world wherever risen Christ is preached.
 3. For those who die in Christ.
- "For the darkness shall turn to dawning,
And the dawning to noonday bright."*
—Vance H. Webster.

THE LORD'S SUPPER

Luke (22:19) says that Jesus commanded that we were to "do this." Paul (I Cor. 11:24, 25) repeats this statement; and it is therefore our sacred responsibility to carry out the wish of the Lord. Attendance upon this consequently becomes an acid test of our obedience, for He has said, "If ye love me, keep my commandments."

There are six cardinal points which Paul's letter calls attention to (see I Cor. 10 and 11). He says that the Lord's Supper is—

1. *An Act of Remembrance.* "This do in remembrance of me" (11:24, 25). Its Object.
2. *An Act of Testimony.* "Ye do show the Lord's death" (11:26). Its Meaning.
3. *An Act of Thanksgiving.* "He gave thanks" (11:24). Its Character.
4. *An Act of Communion.* "The communion of the blood and body of Christ" (10:16). Its Hallowed Experience.
5. *An Act of Responsibility.* "Let a man examine himself" (11:28). Its Necessary Exercise.
6. *An Act of Anticipation.* "Until he come" (11:26). Its Joyous Outlook.—G. J. Hyde, in *The Believer's Magazine*.

THE RESURRECTION OF THE DEAD

Why should it be thought a thing incredible with you, that God should raise the dead?—Acts 26:8

- I. Predicted by the Prophets (Dan. 12:2).
- II. Proclaimed by Christ (John 5:28, 29).
- III. Prefigured by Christ in Raising Others from the Dead:
 1. A little maid (Mark 5:38-42).
 2. A young man (Luke 7:11-15).
 3. Lazarus (John 11:38-44).
- IV. Procured by Christ through His Own Resurrection (I Cor. 15:20).
- V. Proved by Christ in His Own Resurrection (Matt. 28:6, 7).
- VI. Preached by the Apostles (Acts 17:32; 26:8).—S. Edward Long.

THE RESURRECTION OF CHRIST

I. The Fact of the Resurrection of Christ.

Before He could rise from the dead He had to die; therefore, let us consider the fact:

1. *Negatively.*
 - a. The testimony of the centurion (Matt. 27:54).
 - b. The convinced soldiers (John 19:32-34).
 - c. The official verification (Mark 15:44, 45).
 - d. The certainty of the entombment (Matt. 27:64-66).
2. *Positively.*
 - a. The testimony of nature (Matt. 28:2).
 - b. The testimony of the heavenly visitors (Matt. 28: 5, 6).
 - c. The testimony of the empty tomb (John 20:3-8).
 - d. The corroborative testimony of His appearances (I Cor. 15:5-8).

II. The Blessings of the Resurrection of Christ.

1. *The Immediate Blessing.*

We seldom think of the immediate effect of the resurrection of Christ upon the disciples. The following are a few:

 - a. The hope of the disciples revived (Luke 24:17, cf. vv. 32-35; John 21:3, cf. v. 7).
 - b. Mary's tears dried (John 20:11, 16).
 - c. Peter restored (Luke 24:34).
 - d. Thomas' faith restored (John 20:24-28).
2. *The Universal Blessing.*
 - a. An authoritative message to be delivered (I Cor. 15:1-4).
 - b. Guarantee of our salvation (Rom. 10:9).
 - c. Our security (Heb. 7:25).
 - d. Our glorification (Rom. 8:30).
 - e. Our responsibility (Col. 3:1-3).

Conclusion: The resurrection of Christ guarantees every wrong will be punished (Acts 17:31).—George E. Muran.

THE POWER OF FAITH

Mark 9:23

I. Practical Power: "All things are possible."

II. Plentiful Power: "All things."

III. Provisional Power: "To him that believeth."—W. C. Garberson.

CHRIST, THE SHEPHERD

1. The Good Shepherd died to save the sheep (John 10:11).

2. The Great Shepherd lives to guide the sheep (Heb. 13:20).

3. The Chief Shepherd is coming to receive the sheep (1 Pet. 5:4).

—Author Unknown.

"THY SPEECH BETRAYETH THEE"

Matthew 26:73

Oh, that my tongue might so possess
The accent of His tenderness
That every word I breathed should bless!

For those who mourn, a word of cheer;
A word of hope for those who fear;
And love to all men, far or near.

Oh, that it might be said of me,
"Surely thy speech betrayeth thee
As friend of Christ of Galilee."
—Thomas R. Robinson, in *Earnest Worker*.

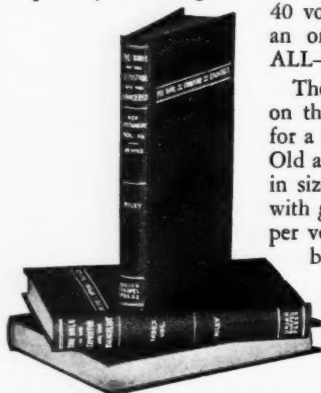
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3. Behold the Saviour—Suffering and Dying (Matt. 27:29-47; John 19:28-42).
4. Behold the Lord—Risen and Exalted (Luke 24:1-9; Acts 2:22-36).
5. Behold the King—Coming and Reigning (Matt. 25:31-34; Rev. 11:15; 20:4).—Norman H. Camp.

THE JEWS

1. Their Scattering (Deut. 4:27; Jer. 30:11).
2. Their Present State (Rom. 11:25; Hosea 3:4, 5).
3. Their Gathering (Jer. 31:10; 32:37-41).
4. Their Judgment (Ezek. 22:17-22; Dan. 11:34-36; 12:1; Matt. 24:21).
5. Their Repentance (Matt. 23:38, 39; Joel 2:12-17; Ezek. 20:37, 38; Zech. 12:10).
6. Their Deliverance (Zech. 14:2, 3).
7. Their Blessing (Amos 9:14, 15; Ezek. 37:21-28).—G.T.H., in *Watching and Waiting*.

"WHAT IF—"

Rev. Dr. Edward Payson sent a message to the young men who were studying for the ministry in one of the colleges as follows: "What if God should place in your hand a diamond, and tell you to inscribe on it a sentence which should be read at the last day, and there exhibited as an index of your thoughts and feelings. What care and caution would you exercise in the selection! Now this is what God has done. He has placed before your immortal minds, more imperishable than the diamond in which you are about to inscribe every day and every hour, by your instructions, by your spirit or by your example, something which will remain and be displayed for or against you in the judgment day."

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—Arthur H. Evans.

SALVATION OR RELIGION

Religion is outside, salvation is within. Religion is temporary, salvation is eternal. Religion is holding back, salvation is giving something new—and living. Religion is natural, salvation is supernatural. Religion is common to all races, salvation is a characteristic of one "family." Religion is what men do, salvation is what God has done. A man can be proud of religion, but he is humbly grateful for salvation.

Alas, many speak of religion and "it," while they need salvation in Him who died for sinners. When we declare God's gospel, how few seem to realize the tremendous contrast with a mere religion. There are many religions: there is only one salvation. How blessed are all who know the Lord Jesus!

We have nothing to say against that godly "religion" which is the fruit of salvation. This "pure religion and undefiled" (James 1:27) is precious. But observe this is the effect of a new life. Religion can never be the foundation. We must receive the Lord Jesus as our Saviour first. Religion as a ground of hope is impossible. Christ and Christ only can be the sinner's resting place.—*Thoughts from the Word of God.*

WHY THE SERMON WAS DULL

"That was the dullest sermon I ever listened to!" exclaimed Sam one Sunday after he had come home from church. "Yes, I thought so myself," replied grandpa with a twinkle in his eye. "Did you, grandpa?" inquired Sam, glad to have some one stand by him. "I mean that I thought you considered it so," replied his grandfather. "I enjoyed it, because my appetite was whetted for it before I went to church. I noticed it was just the other way with you." "Just the other way!" cried Sam; "how was that?"

"Why, before you went," answered his grandfather, "instead of sharpening your appetite, you dulled it by reading that trashy paper. Then after you were in the building, instead of sitting straight up and looking at the minister while he preached, as though you wanted to catch every word he said and every expression of his face, you lounged down in your seat and turned half way around. Then you let your eyes rove about the church and out of the window. That dulled the sense. You dulled your ears by listening to a dog that was barking and an automobile that was passing. You dulled your mind and your soul by thinking that you were a terribly abused boy for having to go to church and stay through the sermon, and you made yourself a dull listener. I never knew it to fail that a dull listener made a dull sermon."—F. W. Farrar.

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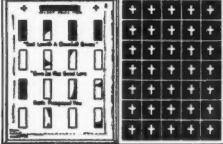
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Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

"Another old time revival was witnessed in February in the United Brethren Church, Tyrone, Pa., conducted by R. C. Haycock, of Highland, Ind.," was the report received in the *MOODY MONTHLY* office. The meeting was called for three weeks. Through intercessory prayer and co-operation on the part of church members, souls came to the altar almost ever night and were led to a full surrender to the claims of Christ. Because of the crowds that attended and the response of the unsaved, the services were continued for the fourth week. The visible results were 50 conversions, 42 renewals, 33 accessions, 13 baptized, 102 family altars, and 12 who gave their lives for definite Christian work. Stress was laid on Bible reading, and 30 signed a pledge to read their Bibles through this year.

A Bible story hour for children met with unusual success in the W. L. Denlinger meeting in the United Brethren Church, Turmont, Md. Parents of eight churches including the Catholic, sent their children to these interesting and profitable services. The two weeks of the series brought out a large attendance, and increasing interest was manifested. Souls were saved and church members were revived. Mr. Denlinger is pastor-evangelist of the Belle Grove Christian Church and the Buck Valley Christian Church, in Maryland. Revivals in these two churches in the fall were marked with soul-winning activities on the part of church members who went out and brought in the unsaved that they might hear the gospel.

The Harwood-Jones Party conducted a ten-day meeting in the First Baptist Church, Superior, Ariz., where R. V. Clifford is pastor. More than 70 souls accepted Christ as their Saviour during the series.

The Lord wonderfully blest the messages in sermon and song by Raymond O. and Mrs. Nelson, assisted A. B. Cox, pastor of the United Brethren Church, Newark, Ohio, in a three weeks campaign. There were more than 100 conversions, and 70 joined the church. The

boys' and girls' meetings were marked with good attendance and interest.

The First Baptist Church, Homer, N.Y., called Paul and Mrs. White to assist Dr. Elmer C. Miller, evangelist, for a three weeks engagement in February. The Whites had more than 200 young people enrolled in various groups, and many were won for Christ. Mr. and Mrs. White also gave sacred concerts in Skaneateles, Webster, and Syracuse, be-

Baptist Church, Huntington, W.Va., and the First Baptist Church, Guyandotte. There were more than 100 conversions in the meetings.

A feature of the services conducted by A. L. Baker in the Avoca, N.Y., Baptist Church was the young people's work conducted by the evangelist. Many came into a saving knowledge of Christ. Mr. Baker is a unique chalk artist and used this talent effectively with his preaching.

"One of the finest campaigns we have had the privilege of participating in, was held for two weeks in February in the M. E. Church, Marcellus, N.J.," writes Sylvester Sanford. An outstanding feature was railroad men's night when a group of employees of the New York Central lines came from Syracuse, N.Y., to hear the message of the evangelist, who was formerly a railroad man. Railroad lanterns, signals and schedule board were used, as well as bells and a zephyr siren. The Lord gave a great victory when more than 50 bowed at the altar. An all-day prayer meeting was conducted by the pastors of the town. This meeting was an outgrowth of the Interdenominational Evangelistic Association Convention recently held in Syracuse.

F. A. Geisenheiner, of Chicago, and John Imrie, of Hodgenville, Ky., report fifteen days of special meetings in the M. E. Church, Westerville, Neb. A number came to the Lord in full surrender, and many Christians were brought into deeper fellowship and a closer walk with God.

From January 24 to February 5 the Edward VanderJagt Party conducted a revival in the Baptist Church, Belpre, Ohio, Henry Murdock, pastor. There were many conversions and rededications. Several united with the church on the last Sunday. During the next two weeks the party held an engagement in the Puritan Avenue Baptist Church in Detroit. The Lord graciously blessed and several conversions were recorded.

A report in the Nevada *Daily Mail*, Nevada, Mo., said in part: "From the beginning of the meetings conducted by Guy W. Green in the First Presbyterian Church, the spirit and the enthusiasm of the worshipers were contagious, and reached the entire population of the town with evident results." Mr. Green next went to the First Presbyterian Church of Hominy, Okla., where there was an outpouring of the Holy Spirit and many believed. There were 25



O. G. Lewis, evangelist and singer. "Mr. Lewis illustrates his songs with paint and brush at lightning speed."

fore entering the campaign with Dr. Miller in Dayton Plains, Mich.

During January, Gerald E. and Mrs. Bonney held a union campaign in Duquesne, Pa., with eight churches co-operating. The services were held in the auditorium of the Carnegie Library. Each afternoon 700 boys and girls met in a special children's service.

A two weeks revival under the direction of O. W. and Mrs. Stucky was reported from the Birkett Memorial Baptist Church, Detroit, Mich., C. W. Biastock, pastor. During the meeting they had the joy of seeing 80 confess the Lord as their Saviour. Many came forward for consecration and restoration. The Bible reading reached a high mark when 23,145 chapters were reported read. The Bible reading covenant card was signed by 136.

Dr. T. C. Crume supplied the pulpit of the Lockland Baptist Church, Cincinnati, Ohio, during the illness of the pastor, Dr. B. H. Hillard. Dr. Crume writes, "We had a revival every Sunday, and many found Christ as their Saviour in each service." Dr. Crume also reports two successful meetings in the Highlawn

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persons taken into church membership.

The North Syracuse, N.Y., Baptist Church called Michael "Mickey" Walsh for a revival in January. George Thompson, pastor, reports that Mr. Walsh brought a strong biblical message that reached the hearts of his hearers. It was necessary to move to larger quarters to accommodate the crowds. Pastors and members of neighboring churches cooperated. More than 100 souls came to Christ. The pastor stated that the church members had experienced a revival and were under the conviction that their one supreme duty is to witness for Jesus Christ. During the last week in January and the first week of February, Mr. Walsh was at the Cross Tabernacle, Huntington, W.Va., where many souls were saved.

During the last two weeks in January, M. A. Darroch, of Utica, Ill., held a successful campaign in the Baptist Tabernacle, Kenosha, Wis., George A. E. Salstraud, pastor. The church was filled each evening. More than 28 decisions for Christ were made during the services, and 61 signed the tithers covenant card.

The blessing of God attended the meeting conducted in February by John Carrara in the Wisconsin Tabernacle, Milwaukee, Wis. Souls were saved almost every night, and over 200 young people rededicated their lives to the Master's services. Mr. Carrara spoke over station WEMP on Sunday nights. In the Wichita, Kan., College Hill Baptist Church an unusual manifestation of the work of the Holy Spirit brought untold blessing in the lives of believers and the unsaved.

R. J. Kees completed a successful revival in the Ostrander, Ohio, United Brethren Church, in February. During the last week Mr. Kees spent each day at the public school talking with boys and girls who were seeking to know the way of salvation. Many came to know Christ as their personal Saviour. The superintendent of the school reported that the change in the lives of the young people was decidedly noticeable. Stanley H. Forkner, pastor, reported this engagement.

Many souls accepted Christ in the Elden Farrar co-operative campaign conducted for three weeks in February in the Baptist Church, Alcester, S.D., Herbert Peterson, pastor. The community was stirred to deeper spiritual living. Several young married couples were among those who turned from the old life to serve the Lord. The singing of the large choir was a great asset to the services. Helen Griggs played the party's Hammond organ.

Two campaigns are reported by Harry Beckman. At Veal's Creek Baptist Church 18 professed conversion, among them being a Catholic woman and her son. Three entire families were also among those saved. At Haynes Street Baptist Church, Dayton, Ohio, there were over 200 boys and girls in the afternoon meetings. More than 20 conversions were recorded.

Russell E. Kaufman recently held a successful revival in his home church, Market Street Baptist Church, Zanes-



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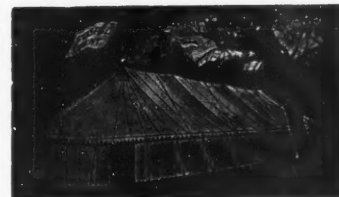
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ville, Ohio, A. Stokes Watson, pastor. His next meeting was in the Gilman Methodist Church, Marietta, Ohio, where many conversions were reported.

Officials and students of Taylor University, Upland, Ind., experienced the largest attendance thus far at the Sixth Annual Youth Conference held on Taylor campus in March. Several hundred young people participated in the conference devoted to spiritual growth and evangelistic endeavor.

The Twelfth Annual Southeastern Anti-Saloon League Convention met in February in the First Baptist Church, St. Petersburg, Fla. Many prominent speakers took part in the program.

The Hebrew Christian Alliance of America announce their twenty-fourth annual conference to be held April 30 to May 5 in the First M. E. Church of Los Angeles, Calif. Several leaders of the International Hebrew Christian Alliance of London, England, will be among the speakers, as well as a strong program of Jewish Christian leaders of this country. The speakers will all be Hebrew Christians, and all matters discussed will concern the covenant nation of God and the place of Jesus Christ among world Jewry. Jacob Bernheim, field representative, of 945 Wilshire Blvd., Los Angeles, will furnish further information on request.

More than two hundred delegates, representing a radius of at least fifty miles around Chicago, attended the Conference on Church Music at the Moody Memorial Church, Saturday, February 25. J. Stratton Shufelt, director of music at the entertaining church, planned the all-day meeting, and presided at the sessions. Among the attendants were many pastors, choir directors and members, Sunday School workers and educators. The speakers included Merrill Dunlop, Chicago Gospel Tabernacle; Dr. H. A. Ironside, pastor Moody Memorial Church; Kenneth Lundgren, band leader; Prof. Peter Stam, Jr., Wheaton College; Prof. Hermon Von Berge, Dayton, Ohio; Dr. Homer Hamontree, Prof. Alfred Holzworth, and Prof. Harry Dixon Loes, of Moody Bible Institute. Exhibits were made by the Lorenz Publishing Co., Bible Institute Colportage Association, Rodeheaver Music Co., and the Hardy Music Co. A high spiritual plane was reached and maintained throughout the addresses and discussions, and many musicians told of the practical help received. A committee will be appointed soon to effect an organization, and it is expected that the conference will be at least an annual event, if not semi-annual.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Dr. Max I. Reich addressed the meetings of the Ministerial Institute held at Bethel College, North Newton, Kan., in connection with the fiftieth anniversary celebration this year, January 30 to February 3. The president, Ed. G. Kaufman, wrote that Dr. Reich "rendered a most valuable service. His addresses on the

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MINISTERIAL INSTITUTE, JULY 17 to 27. 11 Days. This conference is under the auspices of the Moody Bible Institute and the program is arranged and directed by Dr. Will H. Houghton, president of Moody; Dr. Wilbur M. Smith; Rev. Kenneth Wuest; Dr. Donald Davidson; Dr. Herbert Lockyer; Rev. Ralph Stewart, and others.

GENERAL CONFERENCE, JULY 28 to AUG. 13. 17 Days. This conference is under the auspices of the Montrose Bible Conference Association and Dr. H. A. Ironside, pastor of Moody Church, Chicago, arranges and directs the program. Other speakers already engaged are: Dr. Carl Armerding; Rev. J. Arthur Springer; Major and Mrs. Cox; Dr. Norman Harrison; Dr. L. Sale-Harrison; Dr. D. H. Dolman; Rev. W. Talbot-Hindley; Dr. Tom Lambie, and other known speakers.

THE BIBLICAL RESEARCH SOCIETY CONFERENCE, AUGUST 14-21. 7 Days. The program for this conference is arranged and directed by Dr. David L. Cooper of Los Angeles. Speakers include: Canon F. E. Howitt and the Rev. O. E. Phillips, and other speakers and singers.

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Moody Monthly

Psalm, as well as his series on the Hebrew people as portrayed in the Old Testament, were not only instructional, but also very inspirational. Our people were blessed with having him. We are very grateful for having had him in our midst." February 5-10, Dr. Reich spoke under the auspices of Mr. Floyd Hitchcock, editor of the *Gospel Messenger*, Springfield, Mo. February 12-17, he spoke in the First United Brethren Church of Winfield, Kan., D. E. Young, pastor. He was invited to teach two New Testament classes in Northwestern College during this period.

Dr. Henry Ostrom addressed a series of meetings January 29 to February 5, in Churchill Tabernacle, Buffalo, N.Y., Dr. C. H. Churchill, pastor. He addressed the Freeport Bible Conference, February 27 and 28, Freeport, Ill.

W. W. Shannon held an evangelistic campaign February 5-19, in the Methodist Church of Heyworth, Illinois, Wm. Hampton, pastor.

The Sunshine Gospel Trio held a series of meetings February 5-17, in the First United Brethren Church of Benton Harbor, Mich., Dr. M. K. Richardson, pastor. There were 40 who professed conversion.

Dr. Herbert Lockyer, assisted by Arthur W. McKee, addressed Bible conferences January 29 to February 3, in Faith Temple, Jacksonville, Fla., R. E. Witty, pastor; February 12-14, in West Central Presbyterian Church, St. Petersburg, Fla., E. R. Barnard, pastor; February 19-24, in the First Baptist Church, Ft. Lauderdale, Fla., Frank A. Keene, pastor; and February 26 to March 3, in the First Presbyterian Church, Miami, Fla., Dr. Wm. K. C. Thomson, pastor.

Jock Troup, evangelist, assisted by R. O. and Mrs. Nelson, held a very successful campaign in the Baptist Temple, Brooklyn, N.Y., Clarence S. Roddy, pastor. There were 37 who professed conversion. Mr. Nelson writes: "The Lord wonderfully blessed. Many of the older members of the church gave testimony that it was the best attended and spiritual meeting held in many years. Mr. Troup brought forceful messages which were graciously received."

FUTURE ENGAGEMENTS

M. J. Anzalone—April, West Portland, N. Y.
A. F. Banker—Apr. 11-23, Nanticoke, N. Y.; Apr. 25-May 7, Otego, N. Y.; June, Triple Cities, N. Y.; July 26-Aug. 6, Lake Lamoka, Ind.; Aug. 11-13, Fort Wayne, Ind.; Aug. 16-26, Winona Lake, Ind.; Aug. 27-Sept. 2, Pandora, Ohio.
Harry Beckman—Mar. 27-Apr. 9, Farmersburg, Ind.; Apr. 10-23, Stone, Ky.; Apr. 24-May 7, Pontiac, Mich.; June 19-July 2, Murray, Ky.
Gerald E. Bonney, "The Bonney Workers"—Mar. 22-Apr. 9, Middleboro, Mass.; Apr. 16-May 7, Kane, Pa.; June 4-18, Bonham, Tex.; June 30-July 3, Prescott, Ark.
John Carrara—Apr. 2-16, Zanesville, Ohio; Apr. 23-May 7, La Grange, Ohio; May 10-21, Dayton, Ohio; May 23-27, Lawrence, Mass.; June 4-18, Toronto, Canada; June 25-July 9, Flint, Mich.; July 23-28, Rumney, N. H.; July 30-Aug. 11, Elkhart, Ind.; Aug. 13-Sept. 3, Shelby, Ohio.
Paul Maurice Davis—Mar. 19-Apr. 9, Evansville, Ind.; Apr. 16-30, Chicago.
G. A. De Flon—Mar. 12-26, Charles City, Ia.; Mar. 27-Apr. 7, Green, Ia.; Apr. 7-21, Littleton, Ia.
Leonard Eiler—April 16-30, Valley, Nebr.
Carl C. Harwood—Mar. 26-Apr. 9, Salt Lake City, Utah.
Violet J. Heefner and Anna Sudenga—Apr. 2-9, Minneapolis, Minn.
Dr. J. W. Hoyt—April, Texas.

April, 1939

Russell E. Kauffman—Mar. 26-Apr. 9, Ashland, Ohio; Apr. 16-30, Portsmouth, Ohio; May, Parkersburg, W. Va.

Robert J. Kees—May 19, Webberville, Mich.
H. Evan McKinley—Mar. 27-April 9, S. Colton, N. Y.; April 10-23, Parishville, N. Y.; April-May, Washington, D.C., Knoxville, Tenn., and Camden, Tenn.

Raymond O. Nelson—Mar. 19-Apr. 2, Toronto, Can.; Apr. 9-23, Grand Rapids, Mich.; Apr. 30-May 14, Detroit, Mich.; May 21-June 4, Augusta, Ga.

L. C. Robie—Apr. 23, Fife Lake, Mich.; May 21, Elkhart, Ind.; July 9, Port Huron, Mich.

R. L. Robinson—April 2-9, Milgrove, N.Y.; April 10-30, Lockport, N.Y.

Rev. and Mrs. B. M. Rollins—Mar. 26-Apr. 9, Tampa, Fla.; Apr. 13-30, Tyrone, Pa.; May 1-14, Juniata Park, Altoona, Pa.; May 15-28, Hancock, Md.; May 29-June 11, Greenville, Pa.; June 12-25, Sabula, Pa.; June 26-July 9, Rockton, Pa.; July 11-16, Mapleton Depot, Pa.; July 23-Aug. 6, Hillsdale, Pa.; Aug. 9-27, Leonard, Mo.; Aug. 29-Sept. 10, Okaw, Ill.; Sept. 11-24, Wabash, Ind.; Sept. 26-Oct. 8, Rice Lake, Wis.; Oct. 10-22, Dupont, Ohio; Oct. 23-Nov. 5, Muncie, Ind.; Nov. 7-19, Windber, Pa.; Nov. 20-Dec. 3, Greenville, Ohio; Dec. 4-17, Ashland, Ohio.

Sylvester Sanford—Mar. 27-April 9, Portland, Ind.; Apr. 10-23, Albion, Iowa; Apr. 24-May 7, Hastings, Nebr.; May 8-28, Clampton, Nebr.; May 29-June 11, Omaha, Nebr.; June 12-25, Allendale, Ill.; June 26-July 9, London Mills, Ill.; July 10-23, Birds, Ill.; July 24-Aug. 6, Lorile, Iowa; Aug. 7-20, Chase, Mich.; Aug. 21-Sept. 3, Joslin, Ill.; Sept. 4-17, Marshalltown, Iowa; Oct. 2-15, Cedar Rapids, Iowa; Oct. 16-29, Cedar Rapids, Iowa.

Gipsy Smith, Jr.—Mar. 28-Apr. 9, Lexington, Ky.; Apr. 16-30, Clifton Forge, Va.; May 7-21, Crowley, La.; June 4-25, Wytheville, Va.; July, Mystic, Conn.; Aug. 24-27, Massenetia, Va.

O. W. Stucky—Mar. 26-Apr. 9, Florence, N.J.; Apr. 16-30, Cornwall, N.Y.

Michael Walsh—Mar. 22-Apr. 2, Syracuse, N.Y.; Apr. 3-9, Philadelphia, Pa.; Apr. 16-30, Springfield, Ill.

W. T. Wiggins—April, Eastport, L. I., N. Y.; July and August, Philadelphia, Pa.

Confidence in God

(Continued from page 433)

how a blind man could see at all. But light came from Martin Luther's translation, which says, "But he that lacketh these things is blind and fumbles with the hand." This rendering conjures up the spectacle of a blind man fumbling out his course upon the highway. A wooden substitute has taken the place of a sentient attribute. See how the fumbler's loss of vision has slowed down his strength to an uncertain walk!

The revision qualifies this blindness by saying he has the faculty of "seeing only what is near." The *myope*, or near-sighted man, is lacking in these Christian virtues which enter so vitally into that illumination which we call spiritual vision. This relegates him to the status of an underprivileged child in the household of God. He is not given to prayer, for through want of acquaintance he lacks confidence in a prayer-hearing and prayer-answering God, and he does not abide in Christ enough to know how to pray consistently according to the will of God.

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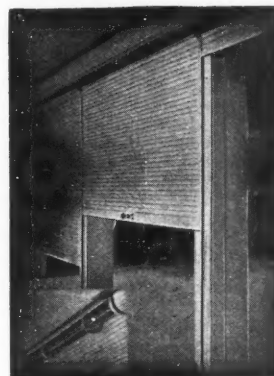
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The Purpose of Calvary, by Harry Rimmer, D.D., Sc.D.

This is the third in Dr. Rimmer's "Calvary" series. In this stirring volume he posits the thesis that Calvary was in the eternal plan of God, that it is the central fact of Christian revelation and theology, and that it is the center of the believer's life and experience.

Man through the ages has tried by philosophy, by reform, by education, by moral endeavor, to lift himself out of the mire of sin, but all his efforts have been in vain. Success and victory depend absolutely upon the Cross. God has planned a way, the only way, and man must yield to the way of God. The author says: "All things that God had planned for the creatures of His love, were accomplished by means of the death of the Son of His love." "The Cross itself is the basis of every doctrine and teaching that enters into the weaving of the tapestry of Christian theology. The warp and the woof, every thread that makes the perfect design of Christian theology, is dyed with the shed blood of the Son of God."

The chapter headings with alliterative but well chosen words set forth the purposes of Christ's death. In a single sentence the six titles tell us that "Christ died that we might have a Divine Demonstration, a new Destiny, a new Deliverance, a new Desire, a new Dynamic, and to establish a new Dominion."

142 pages. 7 3/4 x 5 1/4 inches. Wm. B. Eerdmans Publishing Co., Grand Rapids. \$1.00. E.S.M.

The Fourfold Message, by C. C. Ogilvy Van Lennep.

This is an arrangement of all the sayings of the writers of the so-called four Gospels. The plan of the work according to the author's preface is that of setting down what any one or more of the evangelists say on each event or speech in proper relation and to follow this with all repetitions of these items. His aim is to omit nothing from any of the Gospels and to insert nothing more than once. The sequence in which the events or speeches are given is made to depend upon the quotation, which seems to indicate most explicitly the continuity from one item to the next. This arrangement is followed usually with annotations which make clear the author's understanding of the meaning of certain utterances. The work shows much effort and is a valuable contribution to New Testament literature.

The explanations cannot be always endorsed, but are interesting and helpful from the standpoint of the author's understanding. To those who are equipped to use such a work, it is a pleasure to commend this publication.

336 pages. 9 x 5 1/2 inches. Zondervan Publishing House, Grand Rapids. \$4.20. P.B.F.

Wings and Sky, by Martha Snell Nicholson.

Gold comes from furnace fires in a state of refinement and purity that mean both value and beauty. One is impelled to liken Mrs. Nicholson's triumph over physical weakness and infirmity to that of the beloved Annie Johnson Flint. Not only is the sweet gospel message on every page of this book, but the poetic skill to present the message in attractive and appealing verse forms is evident. One needs not to harbor an unspoken apology for the poems while commending the thought expressed. Sufferers will glean courage from these pages, and the strong will find a challenge.

128 pages. 8 x 5 1/4 inches. Howard W. Nicholson, Wilmington, Calif. \$1.50; suede, \$1.00. W.M.R.

Studies in I and II Kings and I and II Chronicles, arranged by Grace Saxe.

There is a great multitude of literature, and some of great value, on such Old Testament books as Genesis, Leviticus, Joshua, Daniel, but it is not easy to find something of real value on the books of the Kings and the Chronicles. This work by the late Grace Saxe is simply invaluable. There are excellent pages of introductory matter, including a fine discussion of the differences between the books of Kings and the books of Chronicles. There are splendid outlines on all four books, and then adequate, clearly expressed, thoroughly sound and helpful expositions of all the principal events and characters appearing in these historic records, considered period by period, arranged in twenty-three different lessons. A valuable addition to this work is a chart of the kings of Israel, and another of the kings of Judah. At the end of this volume is a folding chart of the kings and the prophets, excellently done. This volume ought to be in the files or on the shelves of every Bible student.

112 pages. 9 1/2 x 6 1/2 inches. Bible Institute Colportage Association, Chicago. 35 cents. W.M.S.

The Cross-Bearing Life, by H. I. Bosdanjoglou, the martyred Greek evangelist, translated by E. E. Elmajian.

This little book of four chapters is a vigorous, thought-provoking, heart-searching discussion on living the life fully yielded into the hands of God. It is written by a man who himself apparently lived what he preached until he paid the price of his own life. His four aspects of the Christian's cross are: Persecution, dead to or separate from the world, crucifixion of self, and travail for souls. Throughout, the writer goes to the root of meanings and adheres closely to the Word of God.

119 pages. 7 3/4 x 5 1/2 inches. Zondervan Publishing House, Grand Rapids. 50 cents. E.S.M.

Cross and Swastika, by Dr. Arthur Frey.

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224 pages. 7 3/4 x 5 inches. Macmillan Co., New York. \$2.50. W.H.H.†

†Dr. Wm. H. Hockman

The History of Christianity in America, by Frank Grenville Beardsley, Ph.D., S.T.D.

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Though brief and concise, the volume will give the reader the complete account of the Protestant Christian Church in America.

244 pages. 7 1/2 x 4 1/4 inches. American Tract Society, New York. \$1.50. C.H.B.

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156 pages. 7 3/4 x 5 1/2 inches. W. A. Wilde Co., Boston. \$1.25. W.M.R.

Highways and Hedges, by William Wistar Hamilton.

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179 pages. 7 1/4 x 5 1/4 inches. Standard Publishing Company, Cincinnati. \$1.00. H.E.G.

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386 pages. 10½ x 8½ inches. Harper and Brothers, New York. \$2.50. C.H.B.

Why 854 Priests Left the Church of Rome, by Albert Close.

This is an answer to the Church of Rome, which has pointed with pride to 572 Anglo Catholic vicars and curates who had been won to her fold, and who also asserts that no one of importance ever leaves the Catholic Church. The writer has listed alphabetically the names of former priests, some of whom are now filling Protestant parishes. He estimates that more than 3,000 have abandoned the Church of Rome since 1800. Of this number, 2,300 have given up all faith in that Church and many of them in Christianity as well. About 700 have entered into the communion of the Church of England and other evangelical churches.

The title is a little misleading, since the author does not make any effort to give the reason why each individual took the action that he did.

315 pages. 7¼ x 4¾ inches. Protestant Truth Society, London. \$1.25. C.H.B.

The Minister's Annual, 1939, compiled and edited by Joseph McCray Ramsey.

In this collection of sermons, Sunday School lesson notes, topics for young people's societies, and sentence thoughts for the church bulletin board, as well as suggested orders of service, there is much of exceedingly helpful and valuable material. In a collection of this nature, one expects to find some messages and expositions which are somewhat of a departure from the recognized fundamental view of the Scriptures, and such is the case in this volume. Therefore, while it cannot be recommended without reservation, the discerning reader will find much herein which can be put to practical use.

576 pages. 8½ x 5½ inches. Fleming H. Revell Co., New York. \$2.00. W.P.L.

His Last Words, by William C. Skeath.

These sermon-meditations on the words uttered by Jesus while He hung upon the cross, by a Methodist pastor of Norristown, Pa., are unusually helpful. They are scriptural, heartsearching, and exalt the person and atoning work of the Son of God.

91 pages. 7¾ x 5 inches. Cokesbury Press, Nashville. \$1.00. W.P.L.

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Institute and Alumni

William M. Runyan

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

FUTURE ENGAGEMENTS OF FACULTY AND STAFF

Dr. Harold L. Lundquist, March 26, First Swedish Evangelical Free Church, Chicago.

William M. Runyan, March 22, North Austin M. E. Church, Chicago.

Wm. H. Lee Spratt, March 25, Young People's Rally, Union Tabernacle, Racine, Wis.; March 31, Young People's Conference, Second Methodist Church, Michigan City, Ind.; April 5, North Austin M. E. Church, Chicago; April 14, Young People's banquet, Harrison Street Church, Oak Park, Ill.; April 21, Baptist Young People's Fellowship, Otsego, Mich.

RECENT SPECIAL SPEAKERS

Rev. V. C. Kelford, Waterloo, Iowa; Rev. Clarence E. Davis, pastor, Beverly Grace Baptist Church, Chicago; Rev. Guy W. Playfair, field director of the Sudan Interior Mission, Nigeria; Rev. E. A. Brownlee, Canadian secretary, China Inland Mission, Toronto; Dorothy Eliasson, Inland South America Mission Union, Bolivia; Dr. Isaac Page, China Inland Mission, Toronto; Nannie Belle Clark, missionary, North Carolina mountains.

STAFF CHANGES

Kathryn R. Reuther '38, has received the appointment of Assistant to the Superintendent of Women. Miss Reuther comes into this responsibility with a background in education and experience that is indeed assuring. Her work as girl camp supervisor, and also her experiences in many assignments while an Institute student, to mention but a few considerations, will mean that Mrs. Breckenridge will have able assistance in her responsible office.

Franklin F. Ellis is announced as Assistant to the Director of Practical Christian Work. With a rich experience in all that this department of action means at the Institute, and with the added advantage of student pastor and choir director experience, Mr. Ellis is gifted in personality, devotion to duty and with eager desire to see souls brought to Christ. His service will be most acceptable in this responsible position.

Leonard A. Unkefer, for a number of years an employee in the Maintenance Bureau, has been advanced to the responsibility of Assistant to the Director of the Bureau of Maintenance. All co-workers have recognized the growing executive in this gracious and capable Institute graduate, and congratulate

him and the Institute as well upon the promotion accorded.

Jane Marian Redpath, for some twenty years a worker in the Institute, most of which she served as Assistant Superintendent of Women, has relinquished her responsibilities, as of March 1, and leaves the work of the Institute. Friends at the Institute, and many students of other days, will heartily wish her health and abundant divine blessing in her future service for the Master.

RECENT SAILINGS

January 4, F. Emmagene Coats '32, and Ellen C. Doran '33, Morocco, Africa, Gospel Missionary Union; January 28, Phyllis Anne Long '38, Brazil, Inland South America Missionary Union; February 10, Ernesto Sebastian Singson '38, Philippine Island; February 20, Helen Esther B. Deutsch '38, China, Oriental Missionary Society; February 28, Dynes McCullough '38, Brazil, General Council of Co-operating Baptist Missions of North America, Inc.

ALUMNI MATTERS

Former students will be interested to know that the work of the Field Representative, Arthur G. Annetee '22, has been somewhat changed. In his visits he will no longer conduct revival meetings, but will hold from one to three services in churches of former students, and at the same time endeavor to meet all former students of the community. In this way Christian fellowship with both pastors and other former students will be assured, to the blessing of all.

At the Grove Avenue Baptist Church, Racine, Wis., on January 9, the former students making up the Fellowship Group of Southeastern Wisconsin met for a season of blessing. The special speaker was Geo. A. E. Salstrand '31, of Kenosha. Officers elected for the ensuing year were: Mrs. Lewis Huser (Amy L. Fisher '28), president; Jane Rowlands '02, vice-president; Edna M. Crouch '29, secretary-treasurer. The meeting was reported by Mrs. E. H. Mahoney (Pearl E. Edwards '34), out-going secretary.

A MEMORIAL GIFT

Mrs. H. G. Supplee, 1160 N. La Salle St., Chicago, secretary of the April 1921 class, the president of which is Clarence Jones, reports to this department of the MONTHLY that that class has discontinued the preparation of an annual class letter. At this time there remained the sum of six dollars in the treasury, and by consent of such members of the class as could be reached, it was decided that the sum should be made a memorial gift for the Torrey-Gray Auditorium, and such disposition has been made of it.

Mrs. Supplee is keeping much employed in Bible teaching around Chicago, and she wishes the assurance to go to her classmates that she will be happy to welcome any of them at her home, or to receive letters from them at any time.

Perhaps the example of this class might be a worthy precedent for various other classes to follow.

THE HOME-CALL HEARD

Mabel Mary Stutzman, for fourteen years a member of the Institute family of workers, was called suddenly to the

higher service in God's presence on February 17, from Augustana Hospital, Chicago. Following high school and business college training, she came to Chicago and was employed by a prominent insurance firm.



While thus engaged she entered the Evening School of the Institute, from which she was graduated in December, 1928. In January, 1925, she became secretary to Dr. P. B. Fitzwater, and after a few months was transferred to the offices of the MOODY MONTHLY, where for the past fourteen years she served as secretary to the Publication Manager, E. D. Christie.

Miss Stutzman was a zealous Christian worker, strong in the faith, and was one of the more active members of the Alumni Association in the Chicago area. Funeral rites were observed on Monday, February 20, first at the Hertz Memorial Temple in Kankakee, Ill., and then at the Methodist Church in Roberts, Ill., the place of her birth, where interment was made. A number of brothers and sisters survive. A dozen or more members of the Institute family were in attendance, some of them having a part in the services.

Many students of the period from 1912 to 1936 will feel a sense of personal loss in the Home-going of "Daddy" Charles A. Roe on February 22, at the age of 83. Mr. Roe's connection with the Institute began in October, 1912, in the Accounting Department. Later he was Information Clerk in the 153 Building, and ended his service as elevator operator in the 152 Building in 1936. Gracious, the friend of every one, he has now gone on to happy reunion with many whom he knows in God's heaven. He was the father of Mrs. L. W. Gosnell, wife of the former Dean, and has of late made his home with a niece in Baltimore, Md., where his death occurred.

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Blanche Mayo Wolf, who was an instructor in English at the Institute from September, 1924, to December, 1925, and who has in recent years been active in musical circles in her home city, Wichita, Kan., died on February 21, in a hospital of that city. Burial was from the University Friends Church on Thursday, February 23.

STUDENTS OF OTHER DAYS

Wilmer G. Kilbourn '38, entered upon the pastorate of the Methodist Protestant Church, Kasbeer, Ill., in November. A district conference of the youth of the M.P. denomination of that part of the state was announced to be held in the Kasbeer church on February 17 and 18.

Eugene A. Rohe '36, and Mrs. Rohe (Bernice E. Lindsay '37), and Margaret Elizabeth, are now living in Watford City, N.D., where Mr. Rohe is serving as pastor of the First Presbyterian Church. Blessings are being experienced in this work.

John S. Brinkman '16, pastor of the first Baptist Church, Hamilton, Ohio, has recently been elected to serve as president of the Ohio Baptist Convention. He is presenting to his fellow pastors a spiritually constructive program, proposing the slogan, "Building the Church for Christ."

C. Richard Springer '36, and Mrs. Springer (Marion E. Tucker '36), write from the C.I.M. headquarters at Kanh-sien, Kiangsi, China, under various November dates, revealing the trend of life as missionaries in these times of turmoil and change. A spirit of courage and joy in Christ prevails in the messages.

Ralph E. Donaldson '31, has accepted a call to the pastorate of the Third Presbyterian Church, Omaha, Neb. After graduation from seminary in June, he will be received into the presbytery, and formally installed as pastor of the church.

Orval Dunkeld '37, and Mrs. Dunkeld (Helen M. Hughes '37), were listed to sail from New York City, Friday, March 3, on the S.S. *Normandie*. Their new mailing address is Franson Memorial Bible School, Mhlotseni, Swaziland, S. Africa.

V. A. Clocksin '25, and Mrs. Clocksin, were recently honored by friends and members of the Hogrefe Memorial United Brethren Church, Kearney, Neb., on the event of their twenty-fifth wedding anniversary. Mr. Clocksin has served that church as pastor for one-third of his married life. The many interesting features of the celebration were such as to bring joy and encouragement to any pastor, and Mr. and Mrs. Clocksin received this recognition as a blessing from the Lord.

Evan John '32, 131 Park Road, Newcastle-on-Tyne, England, was out on the streets endeavoring to gather children for his Central Hall Sunday School, when he was assaulted by a ruffian. His jaw was fractured and he was otherwise seriously injured. He has been "put out of action" for several months, and will appreciate the prayers of his classmates and friends for a full recovery. His work

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Monthly

as a gospel singer was recently given cor-
dial commendation in the magazine, *The*
Sacred Choralist, published in Kilmar-
nock, Scotland.

Henrietta Schneck '38, has been sing-
ing in the First Christian Church choir,
Everglades, Fla., while spending a few
weeks there with her parents.

W. B. Paterson '95, is meeting with
much blessing in the pastorate of the
People's Congregational Church (Ind.),
9737 Avenue L, Chicago. His home ad-
dress is 7607 S. Yates Ave.

John J. Husveg '33, Varhaug, Stavan-
ger, Norway, reports that he has recently
made a good recovery from an extended
illness and is looking forward to Chris-
tian work, especially in state institu-
tions and prisons.

Herbert Scott '36, and Mrs. Scott
(Pauline Mauch '35), 332 S. Bayly St.,
Louisville, Ky., are enjoying many oppor-
tunities for service in Bible conferences
and evangelistic meetings, while Mr.
Scott is an enrolled student in the
Southern Baptist Theological Seminary.
Former M.B.I. students in the seminary
are expecting to organize a Moody club
soon.

Florence Gorski '35, writing from Bo-
livia, S.A., after reporting the beautiful
Christmas festivities, says: "We look back
with pleasant memories to the school
last year. Our attendance was 99 per
cent perfect (in Bolivia, mind you!) with
over five hundred portions of Scripture
memorized by the scholars, and approxi-
mately seven little souls saved, besides
several among their relatives who also
found Christ while visiting here."

Anna P. Stahr '23, writes from Ama-
pala, Honduras, C.A.: "At last! We are
the proud owners of a lot for our chapel.
It is 66 by 167 feet. I paid for the deed,
and we have at least \$30 on hand for
materials. Pray with us that believers
will be willing and glad to do their share
toward the building."

John E. Margene '37, pastor of the
Calvary Baptist Church, Painesville,
Ohio, is being kept busy and finding
blessing in the tasks both in his church
and the community at large.

Homer Stanley Morgan '14, director of
the Christian Mission to Churchless Com-
munities (153 Institute Place), reports the
purchase of a new gospel tent, of
visits to a convict camp, where several
conversions resulted from the testimony,
and of gospel meetings in a lumber camp
in Florida. In his trailer travels, hun-
dreds of tracts have been given out.

Charles J. Fisher '28, whose office ad-
dress is 2230 South 52nd Ave., Cicero,
Ill., announces the launching of the
Christian Tourist Fellowship, to encour-
age fellowship among vacationists, and
other tourists—those living in tents and
trailers—and to make prayerful use of
tracts and Christian literature in seeking
the lost for Christ.

Russell Clark '36, and Mrs. Clark (Mar-
ion Ida Thom '36), are finding much
blessing in the work of the Tahlequa,
Okla., Gospel Center, which they opened
in October of last year. Besides the city
tasks, they have opportunity to do much
work with the school children of the

county. They regard their opportunity
for service as very great.

BORN

To Harry F. Sterling '38, and Mrs.
Sterling (Eleanor Jackson '38) a son,
Paul Marion, November 24, at Harrowby,
Manitoba, Canada.

To Lewis R. Doty '38, and Mrs. Doty
(Helen M. Shriver '38), a son, David
Lewis, January 10, at Chicago.

To Henry A. Curtis, Jr. '31, and Mrs.
Curtis (Gertrude L. Rhodes '31), a son,
Donald Dale, December 20, 1938, at Bap-
tistown, N.J.

To Earl G. Peterson and Mrs. Peterson
(Irene Lackore '32), twin daughters,
Marlene Jane and Marlys Joan, Decem-
ber 29, 1938, at Hayfield, Iowa.

To Dr. I. M. Brubacher '26, and Mrs.
Brubacher (Ruth Hodgson '33), a son,
George Walter, February 2, at Sunny-
side, Wash.

To William B. Higman '34, and Mrs.
Higman (Loru Isaac '33), a daughter,
Priscilla Loru, February 21, at Chicago,
Ill.

To Roy Parker '21, and Mrs. Parker
(Elsie Hopkins '20), a son, Ralph Nor-
ton, February 22, at Chicago, Ill.

To Ray E. Garrett '35, and Mrs. Garrett
(D. Fay Hawley '32), a daughter, Bonnie
Lee, February 3, at Bath, Mich.

To Kenneth O. Bouton '36, and Mrs.
Bouton '36, a daughter, Ruth Alberta,
February 25, at New Brunswick, N.J.

MARRIAGES

Charles Edward Mercer '38, and Mar-
jorie Mae Smith '38, February 12, Chi-
cago, Ill.

Lauren Bernard Kintner and Ruth
Emily Briggs '38, February 8, Blodgett
Mills, N.Y.

Raymond J. Davis '33, and Evelyn Har-
riett Carr '33, February 1, Wushishi, Ni-
geria, W. Africa.

Nelson Wright '32, and Eleanor Um-

bork, February 4. Present address: 916
Belden Ave., Chicago.

AT REST

George Preston '11, for many years a
singer of the gospel across the continent,
was on Dec. 30, 1938, after six months of
invalidism, called to join the company
of the redeemed about the heavenly
throne. "To the end of consciousness
his testimony was 'All is well.'" His
widow, Florence Carley Preston, and
daughter Jane, survive. The family
home for some years has been at Ben-
ton Harbor, Mich.

William D. Spinx '13, for twelve years
pastor of the First Baptist Church, Mar-
ion, S.C., following pastorates in several
other southern cities and two years of
service in Nigeria, W. Africa, was re-
leased from earthly toil on Feb. 14. He
is survived by his widow Ida M. Brit-
ton Spinx, two daughters, and a son.

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MARCH 4 DEDICATION DATE FOR NEW ORGAN

Saturday, March 4, marked the date of dedication for the new pipe organ recently installed in Studio B, one of the larger studios in W-M-B-I's new radio tower. Participating in the dedication service were Dr. Will H. Houghton, President of the Institute, Wendell P. Loveless, director of the Radio Department, several of the station's organists and vocal soloists, and the string trio. Playing the new organ for the first time on the air were Alfred E. Holzworth, J. Harry Johnson, and Frank Earnest, of the Music Faculty, and Ruth Wallin, Cornelius Keur, and Mr. Loveless, of the radio staff. Eloise Dorsey, Laura Mooney, and Beverly Shea were heard in vocal selections, and the string trio, consisting of Frances Whitlock, Edward Graening, and Gerard Slebos, in instrumental numbers.

The two-manual Kimball organ is of modern construction with various sets of pipes selected for the most effective radio broadcasting. An outstanding feature of the new organ is a set of twenty chimes, a valuable aid in the production of fine organ music.

SUMMER SCHEDULE INCLUDES NEW PROGRAMS

W-M-B-I's proposed programs for the spring and summer months include a number of new features. "For Women Only," in which wives of Faculty members and women on the business staff of the Institute, participate, has been in progress for several weeks and will yet remain on the air for some months. The program is conducted by a student hostess. "Decision Time," designed to bring listeners to a decision for the Lord, is new to W-M-B-I listeners. "Fairhaven Folks," a fifteen-minute skit, featuring Uncle Ebenezer and Preacher Paul, will be heard on Monday, Wednesday, and Friday evenings. "Words and Music," with string trio, organ, and poetry-readings, and "Lyrical Moments," combining poetry and organ music, provide a revival of W-M-B-I's poetry-music features.



Above scenes are characteristic of Letter Week at W-M-B-I, when 28,000 pieces of mail were received and acknowledged by the Radio Department.

SALVATION ARMY BAND IN BROADCASTS FROM W-M-B-I

The Salvation Army Staff Band, well-known Chicago musical organization, will be heard over W-M-B-I during the next few weeks in a series of broadcasts beginning April 16. The programs are scheduled for Sunday afternoons from 1:30 to 2:00 o'clock, April 16 and 30, May 14 and 28, and June 11.

VARIED CONSTITUENCY

A cripple unable to walk for years . . . railroad worker . . . mother in special need of comfort . . . hotel clerk . . . girl in freshman year in high school . . . young wheel-chair shut-in . . . farmer leaving chores in order to hear W-M-B-I program . . . college professor . . . five-year-old youngster waiting eagerly for favorite program . . . salesman making his rounds in automobile . . . grocery store manager tuning in W-M-B-I as means of witnessing to customers . . . a newly-arrived foreigner listening to the gospel preached in his own language—such is the picture of W-M-B-I's listening constituency provided by the station's daily mail receipts. All classes are reached.



MONTHLY PROGRAM OF STATION W-M-B-I

Central Standard Time

Sunday, April 2, 9, 16, 23, 30

11:00 A.M.—Moody Memorial Church
12:30 P.M.—Organ and Vocal Music
1:00 P.M.—Young People's Program
1:30 P.M.—Musical Program
1:45 P.M.—W-M-B-I Round Table
2:00 P.M.—Special Musical Program

Monday, April 3, 10, 17, 24

7:00 A.M.—Sunrise Service
10:30 A.M.—Shut-in Program
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Songs of the Gospel
3:40 P.M.—The Gospel in Print
4:00 P.M.—Birthday Anniversary Program
5:00 P.M.—Child Evangelism Fellowship
5:15 P.M.—Piano and Organ Duets
5:45 P.M.—Decision Time
6:00 P.M.—Fairhaven Folks
6:15 P.M.—Piano Meditations

Tuesday, April 4, 11, 18, 25

7:00 A.M.—Sunrise Service
10:30 A.M.—Home Hour
11:10 A.M.—Chorus-Time
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour

3:00 P.M.—The Liquor Problem

3:15 P.M.—Quarter Hour of Sacred Song
3:30 P.M.—Headlines and Highlights
3:45 P.M.—"Golden Nuggets"
4:00 P.M.—"Grace Notes"
4:15 P.M.—"Wonderful Words"
4:30 P.M.—Foreign Language Period

Wednesday, April 5, 12, 19, 26

7:00 A.M.—Sunrise Service
10:30 A.M.—Devotional Song-Story
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—International Sunday School Lesson
3:30 P.M.—Hymns You Love to Sing
3:45 P.M.—Question Hour
4:15 P.M.—Student's Hour
4:45 P.M.—Story Time for Boys and Girls
5:15 P.M.—For Women Only
5:30 P.M.—Words and Music
6:00 P.M.—Fairhaven Folks
6:15 P.M.—Music

Thursday, April 6, 13, 20, 27

7:00 A.M.—Sunrise Service
10:30 A.M.—Music Faculty Program
10:45 A.M.—Echoes from Mission Fields
11:15 A.M.—Missionary Music

11:30 A.M.—Continued Story Reading

12:00 M.—Midday Hour
3:00 P.M.—Dr. Quiz
3:30 P.M.—Organ Melodies
3:45 P.M.—Radio School of the Bible
4:15 P.M.—Scandinavian Service
4:45 P.M.—Foreign Language Period

Friday, April 7, 14, 21, 28

7:00 A.M.—Sunrise Service
10:30 A.M.—Radio School of the Bible
11:00 A.M.—Friday Morning Songsters
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Music
3:45 P.M.—The Dean's Quarter Hour
4:00 P.M.—Album of Sacred Classics
4:15 P.M.—Hebrew Christian Broadcast
4:30 P.M.—Choir Class
4:45 P.M.—Trophies of Grace
5:00 P.M.—Tract League
5:15 P.M.—Devotional Music
5:30 P.M.—Lyrical Moments
6:00 P.M.—Fairhaven Folks
6:15 P.M.—Sunset Music
1:00-2:00 A.M.—Midnight Hour

Saturday, April 1, 8, 15, 22, 29

7:00 A.M.—Sunrise Service
10:30 A.M.—K.Y.B. Club
11:15 A.M.—Teen-Age Bible Study
11:30 A.M.—Church School Program
12:00 M.—Studio Program
12:15 P.M.—Young People's Hour
12:45 P.M.—W-M-B-I Crusade
3:00 P.M.—W-M-B-I Singers with String Quartet
3:30 P.M.—Radio School of the Bible
4:00 P.M.—"Mother Ruth"
4:30 P.M.—Foreign Language Period

Moody Monthly

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